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THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

JUNE

1914

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CONTENTS FOR JUNE, 1914

PAGE.

Editorials 287
Our Annual Pilgrimage to Mecca ..... *E. S. W.* 290
Begin With the Individual ..... *Everett Dean Martin* 292
Salvation ..... *Rev. E. B. Backus* 293
The Prayer of Socrates and Its Value for Our Time, *Rev. R. J. Hutcheon* 297
What Is My Cross? ..... *G. G. A.* 299
Martin Luther 300
What Is Planned for Religion at the Panama Exposition, *Noah C. Gause* 301
A Young Man's Wish ..... *P. G. S.* 303
A Protestant and Social View of the Church ..... *T. C. Hall* 303
Spare the Family 303
The Wood Thrush ..... *Gwynn Myrick* 304
My Visit to Bournville ..... *Rev. John Haynes Holmes* 304
Church Efficiency: A Church Survey ..... *Emerson P. Harris* 308
Annual Meeting of the Western Unitarian Conference 309
The Western Conference Resolutions 312
Chicago Associate Alliance 312
Winnipeg Alliance 312
Middle States 313
The New Hymn and Tune Book: A Review, *Rev. John Haynes Holmes* 313
Fellowship Acceptances 316

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The Unitarian Advance

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Volume IV JUNE, 1914 Number 10

WHY is not the Unitarian Church the largest in the world? It is a stale question, we admit, and we do not aspire to any very fresh or novel answer for it. Yet the challenge of this question has always possibilities of wholesome reactions in terms of a chastening humility, if not of accumulating wisdom. The Unitarian Church, we claim, is the church of the twentieth century vision; it has a religion to present which is brought explictly up to date with twentieth century science, twentieth century biblical criticism, twentieth century social impulse and educational method. Then why does not the twentieth century receive it gladly? Well, perhaps the twentieth century does receive it gladly, the only trouble being that a large proportion of the people who receive it gladly are nevertheless not going to Unitarian Churches. "If all the people in this city who think your way," an intelligent man said to us recently, "would only go to your church, you would have the largest congregations anywhere about." But they don't and the man who made this statement doesn't. Why?

* * *

A GOOD part of the reason lies in the misconception involved in that phrase "think your way." What does it mean to "think the Unitarian way?" Just to give up believing that the Bible is inerrantly inspired, or that Jesus was not absolute God, or that it isn't wrong to go to the theatre or dance, or that waters of baptism save a soul unto eternity, or that praying for rain will bring it? We may easily assume that among the intelligent part of any normal community more people "think our way" regarding most of these things than think the way that the more conservative churches have taught. But such people do not all come to our churches by any means. They keep on going to the other churches, because their wives or best friends are there; or because they find it socially comfortable and pleasant to keep on going there. Or else they stop going anywhere, because that seems more comfortable and pleasant. A rather small minority of those who "think our way" come to the Unitarian Church, according to this rating, which is rather a queer thing to contemplate.

* * *

THE fact is, of course, that "thinking our way" isn't covered by the points we have recited. The essential factor in "thinking our way" has indeed been wholly left out, and hence the misunderstanding. To repudiate the old dogmas as to deity of Christ, infallible scripture, efficacy of sacraments and puritanism in social customs is not necessarily to "think our way" at all. It is simply not thinking the way of the other churches,—which need not concern us in the least. To give up believing what the other churches believe and yet to keep on going to those other churches, sending one's children there, and helping to maintain the work and extend the vogue of those churches is explicitly *not* to think the Unitarian way. Likewise, to give up believing what the other churches teach, and therefore to disconnect oneself entirely from the fellowship of all religious service, to be content to drop religion entirely out of one's life as a factor to be much thought of or striven after, is also not to "think our way." People whose frame of mind is described by either of these alternatives, have so far missed the nub of the significance of "thinking our way." They do not come to our churches because they do not yet properly belong to us. Why not frankly acknowledge the fact and weigh its significance?

* * *

TO "THINK OUR WAY" means essentially to believe that the heart-value of religion is something not dependent on a particular way of thinking as to Bible, Jesus, sacraments, or church tradition; it is something positive, assertive, and vitally progressive, de-

manding loyalties and fidelities; demanding intellectual honesty and spiritual enlistment; demanding fellowship in service and sacrifice in endeavor. To "think our way" involves the seriousness of ethical passion and the burden of social responsibility; involves hunger and thirst after righteousness, and zest for an untiring search for truth. It involves the "get-together" method of accomplishing good ends. It involves an urgent confidence in the integrity of progress. In other words, true Unitarianism stands not so much for liberalism in religion as for the religion of liberalism—for the faith that makes faithful. It is a glorious ideal, but it isn't the ideal of the majorities of men and women in the twentieth century. It is not even the ideal of a majority of those who have given up believing what the other churches teach. There is our difficulty, and there is our problem.

* * *

OUR stupendous business is to bring the majority who have given up believing what the other churches teach to the point of believing what our churches believe. It is a big proposition, made the more difficult because the essence of our fundamental faith is not dogmatic, but ethical. Are we about this stupendous business in the right way? Sometimes surely we miss it sadly. We utterly miss it when we concern ourselves chiefly with dissuading people from believing what other churches teach, as though that were the whole of it. We miss it when we create in our own fellowship a spirit of flippant emptiness as to vital convictions, or attenuate the sense of definite enlistment to slovenly indifference. We miss it most of all, perhaps, when with an almost ignoble self-complacency we assume our smallness to be a mark of distinction, and shirk the responsibility of a vigorous world mission. We have indeed a big, stout faith wherewith to lead the world; and with stout and eager vehemence it should be given to the world.

* * *

THERE is hazard in writing anything about Peace, these days, lest in the interval between the writing and the publishing, events may happen which reduce all wisdom to absurdity. But whatever happens, we believe that the people of this nation are to be congratulated upon the pause afforded in our Mexican embroilio through the good offices of the South American republics. It is a good thing to have had happen, whatever happens after. The armies were moving and the war ships speeding, the guns were smoking, the spirit of war passion was rising hotly amongst the people of two nations, blood had actually been shed, passports had actually been given —when came the pause, and everybody worth while rejoiced in it. Such a thing could not have happened a century ago; it has only happened now because of the great impetus given to the spirit of arbitration and conciliation within the last twenty years. The form of interruption was most fortunate and enheartening. It came from three sister republics of the American continent, and their action will not only tend to strengthen the spirit of good will and comity among the "neighborhood" nations, of the New World, but to increase definitely the confidence of our neighbors in our own fair-mindedness toward Mexico and the other Latin-American republics. It was the wisest sort of diplomacy on the part of our administration to accept so readily the good offices of these republics. Even if their mission prove fruitless in the matter immediately at hand, it will not be unfruitful for real gains to the cause of international peace and good will.

* * *

IT WOULD be a pity, however, if the cause of peace at this juncture should be jeopardized through the inordinate hysteria of those most vehemently claiming to be its champions. One cannot but resent the extreme puerility of some of these champions who clamor against war under any circumstances, because their folly is too easily misunderstood as fundamental to the whole peace program. The men who talk as though the whole issue involved were a mere punctilio as to how many guns should be fired for national honor, or the petty quibbling over the adjustment of an unconsequential insult, ought to know better, and probably do know better in the manlier corners of their hearts and minds. There is sometimes a cheap partisanship, even for worthy causes, which makes poor appeal to manly natures. The solution of the problem of world peace is not

so easy as just to let the people who want to do wrong have their own wrong way every time they insist on fighting over it. The "peace-at-any-cost" men are as hostile to the real cause of international arbitration and good will as are the "war-at-any-provocation" men. It is the nation's good fortune that its present administration cannot be hurried into war by the clamor of its "jingos" or its exploiting "interests," with mines and concessions in Mexico to be safeguarded at the cost of blood; neither by the professional fighters of the army and navy or the exuberant border-zealots with local grievances. But on the other hand that administration cannot evade the large responsibilities which rest upon it in the maintenance of national ideals and integrities which make for righteousness and justice. From such responsibility the administration will not be deterred by the clamor of those who would make us helpless to do well through a policy of doctrinaire supineness and poltroonery. The cause of peace is holy, and it will prevail; but the way of its triumph is not by the path of pusillanimity.

* * *

THERE is pathetic irony in the juxtaposition of our "affair with Mexico" and our "affair in Colorado." At almost identical moments our government was hurrying its troops to Vera Cruz and Trinidad. "A state of barbarism was the cause of the trouble at both points, and the barbarism in Colorado was lacking almost nothing of the barbarism which aroused our scorn and indignation in Mexico. The laws of civilized warfare were brutally violated in both places. In one of our own proud commonwealths the forces of the state proved utterly ineffectual to preserve public order. Indeed it was the complicacy of the state's militia in the barbarisms that made necessary the recourse to national intervention. Of all things disgraceful to modern civilization the warfare of labor disputes is the most disheartening. The story of the Colorado strikes is a significant one and has perhaps been nowhere better told than in a recent number of *The Congregationalist.* Four years or more, when the majority of the miners were of American or British nationality, and when the labor troubles first began, the issue was settled on the part of the mine owners by introducing as strike-breakers a cheaper grade of workers from the south of Europe. These are the men who are now striking. They have "caught the American idea." They insist on better hours, better pay, juster conditions, the abolition of the corporation store and corporation script, and the recognition of the union as a method of safeguarding their rights in the future. The mine owners are now ready to grant all these demands, except one, the recognition of the union. Incidentally it appears that according to state laws they are obliged to concede all these other points or stand as law breakers; and it is because they have been law breakers that the miners have had to urge their demands. Be that as it may, the operators will concede every claim but the recognition of the union. That they will not concede and about that they will not arbitrate. They will only fight.

* * *

WHY will not the mine owners in Colorado arbitrate the only issue vitally at stake? Because there is a "principle of liberty" involved. None other. The right of every man to work where he pleases, for whatever wages he pleases, under such conditions as he individually assents to, without the dictation of any union or labor federation, must be sacredly vouchsafed. For this cause the heroes of corporation industry will wage battle to the bitter end, but they will not arbitrate. Why? Is a righteous cause afraid of a reasonable method of adjustment? Has a holy principle no other safety in vindication than the method of brute force? What is the nature of this holy principle for the triumph of which godly men will lay fat dividends on the altar of self-sacrifice?

Everybody knows what lies behind this zest of mine owners and mill operators for the sacred cause of "free labor" amongst laboring men. We hold no brief for the labor unions. They have been guilty of some stupendously stupid blunders; they have been the victims of unworthy leaders more than once, and the administration of their affairs has not been lacking of the worst forms of greed and corruption. In too many cases they have forfeited the respect of thoughtful men. Their constituency is largely made

up of men of foreign birth or parentage —the men brought into this country by employers because they were "cheaper" than the labor previously employed. These men are no longer willing to be "cheaper." But their foreign crudeness and coarseness of intellect inevitably enters in as a factor in the predominating intelligence of the labor organizations. They are not always nice about it.

* * *

YET the principle behind the method of the labor unions is reasonable and righteous, and in many cases their success has been marked by genuine progress for the cause of efficient industry. And where they fail, what stands? Simply the right of the employer to get his labor in the cheapest market, to get the most out of it that possibly can be obtained, with the laborer in his puny individualism absolutely at the mercy of his employer's will, buttressed by his centralized resources of capital. In other words, the laborer's "freedom" means his employer's opportunity to make the sharpest bargains with his hirelings, matching intelligence against ignorance, opulence against poverty, capital that can wait against hunger that starves if it waits, and so a standard of living for the laborer always at the mercy of the exigencies, we will not say of the conscience and good will of the employer, but of the inexorable law-of-the-market, remorseless of living standards, and oblivious of the rights of human souls. The laborer has his point of view as to "liberty"; the operator has his different point of view. Hence the barbarism and bloodshed in Colorado—starving women and children, wasted resources, diminished dividends, increased cost of fuel for the public, for the ultimate consumer always pays all the bills. And the one way out, which is arbitration, is the way which the party of the "higher intelligence," the party of the "nobler refinement," the party of the lesser hardship and greater resources, the party that lives somewhere else; is afraid to hazard. He would rather have children starve and women shot, and men brutalized in the passions of carnage, than test his sacred principle of "liberty for labor" in a righteous way. We are sorry about the barbarism in Mexico. But we are sorry to shame about the barbarism in Colorado, part of which reaches residences even in New York and Boston.

WE ARE all of us human—even editors. Doubtless it is a mark of our editorial frailty of human nature that we cannot always restrain our exuberant joy when things which in our wisdom we have vehemently urged for finally come to pass. When we read in the minutes of a recent meeting of the Directors of the American Unitarian Association a record of the following resolutions, we admit it frankly, we thought well of ourselves as well as of the Association, and rubbed our hands in glee. For note these things:

"*Voted*, That the principal of unrestricted bequests hereafter received under wills dated later than January 1, 1915, may be spent for general work of the Association, provided that permanent record of each legacy and the use to which it has been put be entered and carried on the treasurer's books. . . . . ."

"*Resolved*, That the Publication Committee be directed to take measures for the display and sale at 25 Beacon Street of such books as may help to further the cause of liberal religion. . . . . ."

"The following resolution, also offered by the Publication Committee, was referred back to the committee for further consideration and report, with suggestion that the Department of Religious Education be also consulted in the matter: '*Resolved*, That this committee recommends to the serious consideration of the Board of Directors the policy of publishing books in the future under a secular imprint, except in special cases subject to the discretion of the Publication Committee.'"

These measures are worth while. They make for progress. We believe in them. And we are on record as having believed in them several years ago, and of having lifted up our voice with the rashness of innovating urgency, more than once in their behalf. On the whole that is what THE UNITARIAN ADVANCE is for—amongst other things.

OUR ANNUAL PILGRIMAGE TO MECCA.

IF THE ubiquitous and much exploited Man from Mars could have sought first impressions for his unsullied, virgin mind at our Annual May Meetings this year he surely would not have found the state of mind which Mr. Slicer loves to tell us was so marked a few decades ago that his first impressions were that he had embarked on a wailing ship because there was so much blubber aboard. Quite the contrary is true today. Our confidence in ourselves is so supreme and so serene, we are so

confident that we have a mortgage on the future, that it is difficult to keep the bumptious spirit under restraint. And the healthy aspect of it is that our confidence is no longer based on what we have done and what manner of prophets we have given to the world but on a confidence in the type of religion we proclaim and the world's growing need and recognition of it. We see our task and are girding ourselves for it.

The meetings presented no unusual features this year. There were no controversies, no outstanding, epoch-making utterances, no significant decisions.

The suggestion which promises to arouse most discussion was that of Secretary Lewis G. Wilson that we recognize the obvious limitations of the name Unitarian and consider a change. The motion of Dr. Crothers that a representative commission be appointed to consider this matter and report in a year means that this question, the importance of which is easily exaggregated but which will test our catholicity of spirit, will be very much to the fore. Our habit of appointing commissions to study various parts of our work continues to be valuable. We shall tinker with our denominational machinery when we vote a year hence on the excellent and careful report of the commission "on the status of the American Unitarian Association as to the legal and proper scope and limitation of its powers under its charter." The recommendations as to life members and methods of nominations should help us to clear up this matter. Other commissions were authorized to study our methods or lack of them in recruiting our ministry and in the matter of candidating.

The public utterances of the week were on the whole to be characterized as being general rather than specific. We dealt in wise saws rather than modern instances. The word spiritual was much dwelt upon as expressive of our real mission but only here and there were the full content and extent and application of the word made apparent.

There was an almost ominous unanimity, the elections being practically uncontested, the resolutions revealing little difference of opinion. No lines of cleavage were apparent. The radical utterances and suggestions, with an exception or two, came from unexpected sources and gained power thereby. It begins to look as if some of the good healthy contests we have had in the recent past have taught us to respect each other's opinions and to see each other's points of view. Certainly some leaven is working and we do not seem to be growing more conservative.

To the spiritually-minded the significant emphases came mainly from Rev. Wm. Sullivan who as before was a figure apart. His every appearance called forth throngs fascinated by his carefully oriented and crystalline thought, his wonderful English, his gracious personality and his uplifting, soul-searching message. The sermon of Rev. Wm. G. Eliot, Jr., the burden of the Alliance meeting and the temper and tone of most of the meetings ministered to this same need.

To the socially-minded, if indeed they differ from the spiritually-minded, the welcome utterances were the ringing speech of J. Randolph Coolidge, Jr., at the Festival, and the speeches at the platform meetings of the Fellowship for Social Justice and the Young People's Religious Union. Dr. Richard C. Cabot's valuable suggestions for social service and Rev. John Haynes Holmes' characteristically ringing appeals for the application of democracy to industry and to turn from the dealing with social effects to dealing with social causes and for working not for the people but with the people showed the progressive socialization of our churches. Mr. Coolidge's splendid plea for confidence in the popular impulse and his catholicity in calling for a fair hearing or possibly a trial of even radical social suggestions was so powerful in itself and so significant coming from the President of the Boston Chamber of Commerce and the heart of Boston Unitarianism that it made a deep impression. The warmth with which it was received was in marked contrast to the reception accorded the ultra-conservative position of Ex-Governor Curtis Guild on the church and social problems.

A new hymn book, by far the best yet, a new set of Sunday school manuals based on a fundamentally new conception and a new foreign policy of world-wide conference mark a good year. The business policy of the Association, always

strong, never showed stronger than in the ability to report in a year of such financial stress, when all but one other like societies of other denominations report heavy deficits, we have not only come through the year practically even but our rarely efficient treasurer has reinvested the funds so that a markedly larger return is obtained on our invested capital.

The unexpectedly and unprecedentedly hot wave defied our traditions and did its best to debilitate our energy. We waxed wildly enthusiastic over nothing but there was a general sense of well-being, of good health, a sense of power and of accomplishment and purpose and unity and continuing progress. It was only a mildly stimulating conference but it was a reassuring one. E. S. W.

BEGIN WITH THE INDIVIDUAL.

JUST as surely as anyone suggests some reform in those economic arrangements under which the many suffer and the few are benefited at the expense of the rest, some beneficiary of the present system always recites that timeworn platitude, "you must begin with the individual." He ventures this remark as though it were a strikingly original discovery and the end of the matter.

Why we have been beginning with the individual ever since Moses came down from Sinai—and we are still in the beginning.

Of course begin with the individual. Incidentally who else is there to begin with? Social advance is only possible when individuals think right.

But which individual shall we begin with? There is the rub. The good man who gives you this advice generally wants you to begin with some other individual. "Evangelize the heathen, uplift the poor, convert sinners, fight the saloons, censor the moving picture shows, teach every working man how to save a fortune out of a wage of $2 a day, make the law-abiding citizens put themselves on record on the side of decency and order—begin with anybody, show them each that they must do right, only do not ask me to change."

The individual we must begin with is the man who says, "begin with the individual." We will begin with himself. He has to learn that there is a social problem. He has not yet found out that fact. He has not yet become aware of the issue with which the whole modern world is struggling.

Such a mind thinks it has solved the social problem by naively dividing humanity into two very simple and general classes: those who behave themselves and those who do not. "The former class have obeyed the laws of God and nature, and the laws of commercial success and have received their reward. The latter are lazy and unthrifty and drunken. They haven't got anything, wouldn't keep anything if you should divide up the world's wealth equally tomorrow. They are poor, as they ought to be, in punishment for their worthlessness."

The man who thinks that has not solved the social problem; he has not even stated it. He simply assumes that the laws of modern business success are identical with the law of God. An astounding assumption! Moreover he has not taken into account that commonplace of sociological study, that men are to a great extent affected by their environment.

As long as a bad man is prosperous, or a single good man poor—and there are many of both—the social problem is not merely an individual problem.

Somebody must see that the present method of the distribution of wealth is unjust. Someone must understand that between all the wealth in the world as it is now organized, and most of the vice and degradation of the disinherited millions there is an inexorable economic connection. Someone must be made to recognize the fact that those who live without work on rents and interest are living upon the backs of their fellow men.

Who should be made to understand these things? Why the man who has the education and leisure and social power to help change matters; he whose opportunities for usefulness give us the right to look to him for leadership toward something better. Yes, he who appreciates the worth of individual achievement, he who says, "begin with the individual," he is the individual to begin with. He is "the colored individual in the wood pile."

EVERETT DEAN MARTIN.

Salvation

By Rev. E. B. Backus,

Minister of the Unitarian Church, Lawrence, Kansas.

ONE of the profoundest facts concerning the life of humanity is its realization of its own imperfection. Back of the cry of the race that human nature is essentially depraved lies a reality which the optimism of liberal religion is prone to ignore, and in so far as it does ignore the limitations of the material with which it is dealing it is led into superficiality and can never be truly effective in meeting the needs of stumbling humanity. It is a notable fact that every religion which has made for itself an enduring place in the life of mankind has been one springing from a pessimistic view of this life, while the religions which have tried to skim the happiness and joy off the surface of life without touching the pain and evil that lie below have failed to satisfy and have gone down into the grave along with the empty hopes and shattered visions from which they had drawn their life. Buddhism is thoroughly pessimistic in its view of this life and its optimism lies only in the possibility which it sees of an ultimate escape from the unceasing change that constitutes existence. Likewise Islam and Christianity have drawn their virility from their recognition of the evils of this life and their forward look to escape from it in the coming of the millennium. The Greek religion, with its bright naturalism, rejoicing in the joys of existence, delighting in the expression of life, gave way before its more grim rivals. The reason for these facts is not far to seek; pessimism triumphs over optimism because it goes deeper; it does not blink at the realities of life and consequently when it comes into rude contact with them it is not shattered, whereas an optimism that seeks to create a world that does not exist and to dwell therein crashes some day into the world as it really is and finds itself suddenly without a home. Until we have reached the millennium a religion which does not take account of the harsh realities of life can never long endure. A religion that is all light, and sunshine, and joy may do for gods but not for poor, stumbling men, conscious of their weakness and the evil of their lives.

I said that one of the profoundest facts concerning the life of humanity is its realization of its own imperfection. The most hopeful thing about the life of the race is its desire to escape from this imperfection. No doubt each one of you has experienced that little pang which shoots through one when criticised for some failure. The critic may be our best friend and we know that he has only our good at heart, but all this does not prevent the pang; we know that the criticism was just, and that is why it hurts, for it touches with rough hand that delicate innate desire to be above all reproach, to be perfect "even as the Father in heaven is perfect." It is this same yearning after perfectness that has ever kept humanity dissatisfied with its lot in this life, and has put constantly into its mouth the cry "what shall I do to be saved? How shall I be rescued from my own imperfection?" When we view the orthodox conception of hell we naturally are led to conclude that the insistent cry for salvation arises not so much from man's desire to be free from the power of sin as from a great fear of the consequences of his evil acts. No doubt the majority of the people who in past ages have called themselves Christians have thought of their religion not as a means of overcoming their faults but rather as a method of escape from the eternal punishment which they felt must await them on account of these imperfections; nevertheless, behind the whole conception of hell there does lie the idea of salvation from sin. The pictures of the awful torments of Hades which to us seem so grotesque and absurd are after all the reflection of the human desire to conquer wickedness and achieve perfection. Unfortunately the reflection has been so vivid as to conceal from our eyes the reality. Consequently the inhuman cruelties of the pictures of hell and the low motives for salvation have obscured the real human need which lies in the conception and have blinded

our eyes to the truth that is here seeking expression. The belief in hell is not merely the product of a fiendish conception of God; rather it is the product of man's realization of the evil that there is in him, and his determination to conquer that evil and achieve perfection.

While delving about in some old books I came across a story told by a woman who lived in Alexandria in the third century after Christ. She ran through the streets of the city carrying with her a broom and a pail of water, shouting all the while that she was going to sweep away heaven and put out the fires of hell so that men should cease to be good from fear of punishment and hope of reward, and could be good for the sake of the good. The people of Alexandria said that she was crazy and put her to death. Liberal religion has attempted to do much the same thing that this woman wanted to accomplish with her broom and her pail of water. We have no room for the traditional view of heaven and hell in our conception of the world; we too would have men be good not from fear of punishment or hope of reward but for the sake of the good. Nevertheless, if liberal religion does not take account of the reality that lies behind the orthodox view it will justify the belief which so many hold that it, like the woman of old, is crazy. When we have put out the fires of hell the human needs that kindled those fires remain as strong as ever; man's sense of his own weakness and his desire to escape from that weakness has not diminished; he is still crying out "what shall I do to be saved?" if not from eternal fires and demons then from his own sins and his own remorse; he is still yearning for perfection, and unless liberal religion can meet his needs and tell him how he can be saved he will have none of it. It has often been said of Unitarians that they are not concerned with the man who is down, with the man who more than any one else needs help, whose need of salvation from his sins is most apparent; and that we content ourselves with ministering to the spirits which are pretty well able to stand by themselves. Is it true that there is some lack in our gospel which makes it impossible for us to undertake the kind of work that is being done by the Salvation Army? Is it true that there is inherent in our gospel a limitation which prevents us from going to the man whose weakness has conquered him and infusing into his life a strength which shall conquer his weakness? Certainly we have not given any startling proof that we have this power, but were I not convinced that there lies this redeeming force in the liberal gospel I should turn my energies into other channels.

Perhaps before I tell you how the liberal gospel seeks to bring salvation to mankind I should tell you what I mean by salvation. By salvation I do not mean simply the rescuing of the individual from the unpleasant conditions of this existence, or any supposed inconveniences in a future life. Rather I mean a process, a growth whereby the individual life is brought into such relation with the whole life of the universe that it best subserves the purpose of the whole. I conceive of the universal life as a unit, all that is is part of the great, spiritual whole and has its function in relation to the whole. Man likewise is a functioning part of the whole, an instrument of its life. We look upon this great life process and see in it success and failure, pain and joy, good and evil, and as we continue to study we come to believe that the process which has produced these different expressions is the eternal reality, and that after all the unity which lies at the heart of this struggle is tending in the direction of the good. We feel that the same impulse which lies at the heart of our own lives, the impulse urging us to be good and to strive for perfection, leaving us no peace when we do not obey its command, is, after all, one with the impulse that lies at the heart of the universal life of which our lives are a part. Salvation then lies in our making of our lives the most effective instruments possible for the use of the universal life force. This, you see, makes of salvation not something which is accomplished once and for all, but something which is an eternal process; salvation is not static but dynamic, not stationary but progressive. I am trying to say something which is after all very simple. It is just this; the universal life is bubbling up all around us, in stars, trees, men; underneath all the conflict that marks that life is the eternal tendency towards the good.

Salvation consists simply in being able to throw the energies of your own life on the side of good. "He is saved whose life is whole and unimpaired in the enactment of good." No doubt all of you are familiar with Victor Hugo's novel Les Miserables; the hero of that story is a striking illustration of what I am trying to make you see. Jean Valjean's salvation does not consist in some reward that comes to him at the close of the struggles of his tempestuous life, it is no reward in the form of an escape from eternal punishment; rather his salvation is the victory which he wins over himself, his salvation grows at every victory of his soul over the forces that threaten to overwhelm him; he is saving himself each time that he makes himself an instrument of good; damning himself at each concession which he makes to the power of evil. In the statement of Our Faith we say that we believe in salvation by character. That does not quite express my belief, for it contains too much of a suggestion of the old idea that salvation is some sort of reward or escape, something apart from character, whereas the two are inseparable, they are both one and the same process. Jean Valjean's salvation is the process whereby his soul mounts to the service of the good. On the other hand the damnation of the hero of George Eliot's novel Romola is the process of the disintegration of Tito Melema's character. In the one case a soul is won, saved; in the other a soul is lost, destroyed.

Probably all of you have at some time heard a revivalist shouting at his hearers that the first thing necessary to their salvation is a deep sense of sin. In spite of the extreme and revolting way which he has of exponding this theory the heart of his teaching is correct. Even when we look upon salvation as the process whereby the human soul is to be made an effective instrument in the service of the good, the first step in that process is a keen appreciation of the elements in one's own soul which stand in the way of that achievement. The first order that good gives to the soul which would be its servant is that it shall recognize the reality of evil, see that it is in very truth eating at the heart of all life. All of us are more or less aware of this fact in our own lives, we are vaguely aware that when we do something which is wrong we are defeating the good that lies within us and are made a bit uncomfortable by the realization. But this is by no means sufficient, the vague feeling must be intensified till it becomes a passionate conviction that the sin, no matter how petty it may be, is seeking to kill the soul. Oh, how impatient I get with myself when I take this lukewarm attitude towards the evil that manifests itself in my own life. Did we but realize it these little faults of ours which we treat with so little concern are like the little disease germs which find their way into our bodies and wait for a favorable moment to capture the whole organism for their own life. How carefully we guard ourselves from the tubercular bacilli and how indifferent we are to the germs that would bring decay to our souls. We rise up in arms against the one and laugh at the other. Aye, the evangelist is right, the first thing necessary to the salvation of our souls is a deep sense of sin, a sharp realization of all the consequences that it brings in its wake. In moments of weakness and remorse I have often felt that I would give anything if something or somebody could but stir me to a deeper appreciation of the true nature of my weakness and show me the ultimate results of it.

But the sense of sin is not enough. It must be followed by a sense of some strength which is able to conquer the sin, drive it from the soul and fill its place with a determination to serve the good. There is a book in the public library called "Twice Born Men." This book gives the account of the conversions of a number of the worst men to be found in the slums of London. Men who had been drunkards for years, and whose whole lives had been given over to crime, have suddenly thrown off the past and lived clean lives in the service of their fellow men. In each case the conversion was accompanied by an emotional crisis in which the baser appetites seemed to have been consumed. The men no longer felt any desire for the drink which they had craved before. You are familiar with the orthodox explanation of these cases so I need not delay to repeat it. The instrument in most of these cases was the winning personality of a woman belonging to the Salva-

tion Army. She sought out these men and tried to make them feel that their sins could be overcome, thus bringing the second element essential in this process of salvation. To the realization of the evil that lay in their own natures she brought the conviction that there was a power which could conquer it; in other words, she touched the divine in their souls and quickened it into new life. In the war which resulted between the two forces in their souls the battles were tempestuous and when the forces of good conquered the victory was decisive. The same battle goes on in every soul, but because the opposing forces are not always so wild and spectacular the process is long and does not attract so much attention to itself. But really the difference is one of degree and not one of kind; every soul that would grow into service of the good must be brought to a realization of the God within, and must be helped to a conviction that that God shall win. This is the method which Jesus used; he tried to get men to see their sonship to God and then to live that sonship; that is what salvation means, living your sonship to God. The religion of Jesus was not a bit of magic by which he was going to save the world, but a simple devotion to life, to the highest ideals which he could picture, and he sought to bring salvation to the sons of men by filling them with such a zeal for his holy purposes that there should remain no room for debasing passions and impulses. The way of salvation lies in the pursuit of a lofty aim.

I have dealt with the personal nature of salvation, telling you what the individual must do in order to win his soul to the service of the everlasting right, but I would not have you think that I stop there. Wise men in all ages have told us that salvation is not to be earned by individual effort but that it is the gift of God. The term salvation by the "blood of the lamb" is most distasteful to us, yet like most of these old beliefs it contains the germ of a great truth. Unaided no man, not even Jesus himself, could throw all of his energies on the side of the good. It is the accumulation of the results of long and patient struggling on the part of many men who have given their best and perhaps gone down to defeat that makes it possible for us to turn our energies into the channels of the good which they have sought to deepen. So all the suffering that the world has known in the cause of the right is a factor in the salvation of your soul and mine; not only Jesus on the cross, Socrates drinking the hemlock, Buddha resisting the temptations of evil, the long line of martyrs to the cause of truth and right in all lands and all ages; but also the humble men and women who have given their lives in an endeavor to make a little better the conditions under which men live, to root out the conditions which rest like a stone on our human life to blight it—all these are the saviours of humanity and their sacrifice lends its weight to secure our salvation. God's salvation is not wrought by the passion of any one of his sons but by the passion of humanity. We are learning more and more fully that the salvation of the individual is not to be separated from that of the race; indeed, that it has significance only as it is seen in the light of the larger salvation. Our conception of salvation is well expressed in Paul's words, "Work out your own salvation with fear and trembling for it is God who worketh in you." Yes, the issue is much larger than that which is involved in your life or mine; the salvation of God's life is at stake, and as we win or lose our own soul we are strengthening or weakening the life of God.

> Draw if thou canst the mystic line
> Severing rightly His from thine,
> Which is human, which divine.

It is God that worketh in you; therefore work out your salvation with fear and trembling for if you fail you are damning the life of God.

I mean this not in any speculative, philosophical sense but in a most literal and practical one. I have been talking to you about the theory of salvation; as a matter of fact, what I am concerned with is the practice of salvation, the making of good men and women, the opening wide the doors of life that it may flow into our souls and vitalize them out of its own abundant energy, purifying them with its burning fires and make of our whole being an instrument fully devoted to the cause of that "far off divine event toward which the whole creation moves."

The Prayer of Socrates and Its Value for Our Time

By Rev. R. J. Hutcheon,

Professor of Theology at the Meadville Theological School.

"Ye Gods, grant me to become beautiful in the inner man and that whatever outward things I have may be in harmony with those within."

IF THIS prayer were only a bit of fine writing, it would not even then lack interest. But in the life of Socrates it was far more than that. It was the literary expression of the spirit of his life. His long career as an unpaid teacher in Athens and his behavior during his imprisonment and his slow death by poison, show that this prayer was but the crystallization of the dominant aspirations of his life. All the lower desires of his nature had been so disciplined by his spirit in the course of a long life that they became subject to his one overmastering purpose—to transform his inner being and outer conduct into perfect harmony with his ideals.

To make the beauty and value of this prayer clear, let me contrast it with two other types of prayer which embody the secret motives of millions of men and women. Let us go to the book of Genesis for an example of the first type. "And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God and this stone which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." What an abysmal contrast between that prayer and the prayer of Socrates! The prayer of Jacob is nothing more or less than a bargain between him and God and he is shrewd enough to make the fulfillment of his part of the bargain depend on God's previous fulfillment of His part. If God does so and so, then Jacob promises to do so and so. What is there in such a prayer but the shrewd, trading, commercial spirit?

But, perhaps, some one will say: Your illustration is not fair to the religion of to-day. Why do you select your example from the oldest part of the Bible, from a period when the life of the Hebrews was admittedly in a primitive condition? Why not find some characteristic utterance from the religious literature of the present day?

Let me quote a sentence from one of the most striking and famous books of the nineteenth century—Cardinal Newman's "Apology for His Own Life." It occurs in that part of his "Apology" where he describes the condition of his mind just previous to his decision to join the Roman Catholic Church. For weeks and months he has been tossed backward and forward in a vain effort to reach a decision. He puts to himself all sorts of questions, looks at life and duty from all possible points of view, searches for some one argument or motive that may tilt the balance of his mind one way or the other, tries to reduce all the conflicting problems of his life to one simple but fundamental and ultimate question. And what is his ultimate question? Here are his own words: "The simple question is, Can I [it is personal, not whether another, but can I] be saved in the English Church? *Am I in safety were I to die tonight?* Is it a mortal sin in me not joining another communion?" So deeply has the commercial spirit, the spirit which makes personal gain its end, the spirit which is ever alert for self-interest —so deeply has this spirit entered into religion that one of our greatest minds, one of our most religious natures, one of our most influential teachers, in the very crisis of his inner life, puts his own salvation before considerations of truth and honor. The growth of commerce has brought in its train a growth of the commercial, bargaining spirit, and that spirit has gradually permeated our innermost life. The Holy of Holies in man, his religious consciousness, the source of his ideals has been transformed into a market-place, so that the end of religion is popularly conceived, not so much as the perfection of character and the inner life,

but salvation hereafter, in commercial language, getting possession in this life of a check on the bank of Heaven which can be cashed after one dies.

How refreshing it is to turn from these commercial forms of religion to the prayer of Socrates: "Ye Gods, grant me to become beautiful in the inner man!" Here there is no bargaining, no thought of the exchange of goods between the Gods and their suppliant, no anxious questioning, "Am I in safety, were I to die to-night?" And we must remember that if Socrates says nothing of the future in this prayer and does not clutch after its goods, it is not because he was skeptical concerning the future. On the contrary, as every reader of Plato's dialogues, and especially of the Phaedo, knows, Socrates was a firm believer in immortality. But the character of his inner personality seemed to him of far more importance than its mere continuance. He would have said that if the soul is ugly and selfish and sunk in sensuality, if it is petty and mean and deceitful, if it is ignorant and without grace or beauty or harmony, its immortality is not worth hoping for. Why should a soul be perpetuated into the future which has been blind to all the highest values of life here? His message to the self-seeking religious people of to-day would be: "See to it now that your soul is worth perpetuating. Strive to be virtuous for the sake of the virtue. Make yourself beautiful within for the sake of the beauty. There is a future life ahead of you, but it is not a block of real estate in Heaven which is to be presented to you when you quit this life, but a realm of holiness and beauty and truth, which you cannot enter externally at all, but only internally and as your soul is in innermost harmony with it. Your true prayer, then, is not: 'O God, reserve a place in Heaven for me,' but 'O God, make me beautiful in the inner man, make me at home with heavenly things now, give me a deep and abiding love for holiness, beauty and truth for their own sakes and as the true rewards of every effort made to achieve them."

Such would be the message of Socrates, the pagan saint, to the commercialized Christianity of our own time. He would translate religion from the terms of the market-place back into the terms of the moral self and make us anxious not so much to be saved as to be worth saving.

The second part of this prayer has no less a value for our time. If the desire of Socrates to be made beautiful within is a rebuke to the commercialized religion of to-day, no less is his prayer for a harmony between outer things and the inner life a rebuke to that spirit which makes people seek material things at the expense of their spiritual personality. The preacher who fails, at this period in our history when external things have such an enormous fascination for our imagination, to lead his hearers back every now and then to a recognition of the first simple principles of life, is either an unspiritual worldling himself or a moral coward.

There are only two classes of ends or purposes or objects which a human being can propose to himself—he can aim *to have something* or he can aim *to be something*. Both of these aims are necessary in a human life and the special quality of each life depends on which of the two classes is uppermost and to what extent it is uppermost.

Now the value of the prayer of Socrates for our time is that it makes "having something" a means towards "being something." He subjects the outer economic life to the inner spiritual life. He sees meaning in the hundred and one activities of our everyday life only in so far as they make for moral personality. To him a world full of *big things* and *little, blind, hurrying men* would be a fit subject for ridicule and mockery. He would speak to us somewhat in this wise: "You take a census every ten years of what you have—your wealth in population, in the products of the farm and the factory, in accumulated capital—but I should like to have a census every ten years of what you are. I should like to know whether there is any growth in your inner life, any deeper insight into truth, any surer self-control, any development of the sense of justice and mercy, any growing perception of the spiritual ends of life or whether you are only getting confused and superfical and indifferent and callous and hard in your souls through the economic obsession of your time. I am amazed at your enormous accumulation of the means of

life compared with the wealth of my time, but where is the evidence that you have an inner life to correspond? From what hearts or altars goes up the prayer: 'O God, grant that whatever outward things I have may be in harmony with those within?' Where is the proof that you control and direct towards a preconceived end, the great economic machine which you have so skillfully created and which gives you such an immense satisfaction and such a sense of superiority over the poor slow-moving past? Your world is so strange and puzzling to me that sometimes I am compelled to doubt your entire sanity. When you buy a set of toys for your boy, you know that they exist for his sake and not he for theirs. When you buy him text-books and send him to school, you know that the school and the text-books exist for him and not he for them. When you buy him a football or a hockey stick or a baseball or a gymnasium ticket, you know that these games are for his sake and not he for theirs. In all these activities the boy is your end in view: his health, his intelligence, his enjoyment, his efficiency, his all-around enjoyment are the things aimed at. But as soon as you send him into the world of business your sanity seems to leave you. He exists for business, not business for him. You make him a mere cog in a machine, careless of the effect of a life of routine on his inner being. You kill him on the railway; you slowly undermine his constitution with poisonous fumes; you quicken the speed of your factories until he overtaxes his strength to keep up with the pace; you tell him through a score of agencies that the making of money rather than the wise and socially helpful spending of it is the mark of greatness, and thereby turn all his ambitions into the economic channel; you encourage him to put so much of his energy into piling up the means of life that he has no time to master the art of living and so is crude in his pleasures, ostentatious in his social relations, superstitious and narrow in his religion, ignorant of the humanities and refinements of a really cultivated spirit and empty and resourceless in his mind as soon as age slackens his grip on the affairs of the business world."

Thus might Socrates speak if he were alive to-day and going about our streets buttonholing our men of affairs and asking sharp questions of them as he did the men of Athens in his own lifetime. He would tell us to bring our outward things into harmony with those within, in other words, to make our economic life serve our inner moral life, to make things serve men and women.

In the estimation of their contemporaries, Epictetus and Marcus Aurelius occupied very different places—the one was a poor slave, the other was a mighty Emperor—but in the judgment of the ages they stand on a common platform. Both maintained the inner life at a time when the steady drift of humanity was away from it, and in the memory of the race only their moral achievements are cherished and retained. Different as were their stations in life, their books now generally stand side by side on the same shelf in our libraries. When we are tempted, then, to swim with the stream of our time, let us rally our better natures by recalling these old moral heroes or by repeating the prayer of the first of all moral philosophers, Socrates: "Ye Gods, grant me to become beautiful in the inner man and that whatever outward things I have may be in harmony with those within."

WHAT IS MY CROSS?

WHAT are our crosses? The little sacrifices and self-denials to which sometimes we are compelled, to which sometimes we compel ourselves, seem too inadequate. Is there no middle way between trivialities which do not deserve that august and hallowed name and self-crucifixions whose barrenness does but mock their austerity?

What was Jesus' Cross? It was, in those aspects which we are called upon to imitate, no mere assumption of sorrow, fate or penalty. It grew out of the main purpose of his life. It was what he had come to do and to be, followed clean through to the end. The hostility of the leaders of his people set up the post of it; his courage spread the arms of it. He began by teaching whomsoever would hear, healing whomsoever would be restored, cleansing whomsoever would be made clean. That was his central essential service, the

great continuing thing for which he was commissioned.

Our own Crosses are like his. They are not austerities and limitations which we have searched out; they are holy tasks which search us out, lifted to splendid and fruitful conclusions. A man's Cross is the thing he was meant to do, done as Christ would have him do it, his own distinctive task in which he spends and expresses himself, his contribution to the kingdom of God. The Cross of the teacher is his teaching, of the doctor his healing, of the minister his preaching, of the business man the administration of his business, all carried, in the spirit of the Lord Christ, to those fulfillments which crown them with fruitfulness and power, by men who are halted by no barriers of pain or fear, but true to themselves and their Master find in the completion of their tasks the consummation of their discipleship.

The sorrow and pain of the Cross are its accidents; the joy of it is eternal. There are men to whom it has been given again and again to render the last full measure of devotion to holy and accepted causes who through it all have walked in ever increasing fullness of life and in ways seemingly remote from the bitterness of Golgotha. None the less they bore their Crosses and were comrades of the Christ. Nay, they were prophets of what Christ meant cross-bearing should be in those diviner days which he died to make possible.

Most men who follow great causes to grave and consistent ends find themselves, at least once, called to those roads of loneliness which lead across the slopes of the hill of crucifixion or even to its crest. The world is not yet so constituted that we can be wholly true to the ideal without paying the price. Yet even then the Cross is not merely the lonely, tragic culmination of hostility between far-seeing love and short-sighted hate. Even then our Crosses are the supreme tasks of our life, the great work of love and service to which we have long been committed. Whether on ways of light or hills of pain, to have served is to have borne the Cross, to have been true to holy love is to have shared the secret of the Master.—G. G. A. in *The Congregationalist.*

MARTIN LUTHER.

THE controversy over Luther, between Catholic and Protestant, is the subject of an article by Professor Emerton in the April number of the *Harvard Theological Review.* He speaks, of course, from the Protestant and historian's point of view; and in summary says:

"We are told that the work of Luther set back the wheels of progress for at least a century. We are pointed to the pitiful divisions among Christians due to the emphasizing of petty points of difference, to sectarian intolerance, to the fanaticisms that from time to time have disgraced and endangered the name of Christianity itself. We are asked to contrast the splendors of art and the glories of literature which belong to the noble record of triumphant Catholicism, with the poverty of the worship and the sordidness of discipline that have often marked the Protestant communities; and then we are expected to imagine that if it had not been for Luther and his work, the world would have gone right on under the mild sway of Leo the Medicean and his successors, developing all that seems to us now attractive and correcting or suppressing all that was repellent. Is there anything in the situation of European affairs in the year 1517, or in the story of Roman Catholicism through the seventeenth and eighteenth centuries, which can make us strike the balance so as to appear more favorable to that side of the account?

"Certainly, to the open-minded student the answer cannot be doubtful. We can ask nothing better for this great spiritual leader than to have all the light possible thrown upon him from every source. And if in the fierce illumination of hostile controversy some dark spots seem to grow even darker than before, there will be ample compensation in the clearer judgment of the man as a whole. Let us be grateful for every contribution to this judgment, no matter from what source it may come; but let us not for a moment lose out of sight that one foundation-principle of Protestantism—that no earthly power shall stand between a man and his God, and that there are many roads leading to the Kingdom of Heaven."

What is Planned for Religion at the Panama Exposition

By Noah C. Gause,

Member of the Committee of One-Hundred and Representative of the Writers' Section of the Panama-Pacific International Exposition.

IN THE early stages of civilization fairs and festivals were held for the purpose of the exchange of commodities. Later they were held for the purpose of the display of products. But in the processes of evolution they have culminated in the modern international exposition where the object has been enlarged from the mere exchange or display of world commodities to the exchange of ideas and the presentation of ideals.

In view of this fact the exposition authorities, recognizing the inestimable service rendered by the constructive religious forces of the world, invite the churches to participate by holding great meetings and maintaining an exhibit. That this work might be adequately performed a local committee invited the Federal Council of Churches of Christ in America to create a "Committee of 100" for this purpose. With this in view, Dr. Shailer Mathews of Chicago, President of the Federal Council, and the Executive Secretary, Dr. Charles S. MacFarland of New York, visited San Francisco.

The work to which this committee is dedicating its service is one of great importance to universal Christian civilization and promises to be far reaching in its influence. In the main the plan of the work is three fold—religious activities, religious exhibits and the holding of religious conventions. Briefly, religious activities will involve a carefully organized campaign of evangelism of a well balanced effective character. This will include social service, platform meetings, specialized forms of work for boys and girls, and for men and women. There will be classes and meetings for immigrants and for especially unreached portions of the community with generous and systematic distribution of the scriptures. For this work volunteer workers will be organized, trained and directed into channels of the greatest possible effective service. Thus the Evangelical Churches of the world will concentrate their thought, prayer, and organized effort with the most improved methods at one given point, and by so doing demonstrate the highest efficiency to which the churches have attained.

The co-ordinate work of various religious and social organizations under the direction of the "Committee of 100" during the nine and one-half months the exposition will be open will be notable for their thoroughness and efficiency. Such organizations as the Women's Christian Temperance Union, the Young Women's Christian Association, the Young Men's Christian Association, the World's Congress of Young People's Societies, as well as the Woman's Board of the Exposition are planning large things for practical service. For example, the Young Women's Christian Association will expend $50,000 in carrying on the work of the Travelers Aid. This will be supplemented by other organizations doing similar work, and all will be co-ordinated into unified action. Every hotel and rooming house in San Francisco and around the bay is being investigated and recorded for future consideration in connection with the work. Railway trains and steamboats will be met and girls and women, traveling alone, will be directed to places of repute and safety. This will form a substantial basis for future work on the Pacific Coast in the interest of the increasing number of immigrants who will migrate to the Pacific Coast when the Panama Canal is thrown open to the commerce and travel of the world. It requires no flight of the imagination to become possessed of a vision of the value of this not only in immediate results but in the creation of an idea toward which we may strive and from which we may extract working principles for constructive, daily work in all lands.

Through the religious exhibits, a vast Christian labratory will be maintained in a building which it is hoped will be

erected upon the grounds and known as Assembly Hall, to cost not less than $200,000. Here will be presented the historical development of Protestant Churches throughout the world, culminating in the present day achievements. This will be done by denominational exhibits showing church distribution and the character of church activity, such as Sunday Schools, Young People's Societies, Young Men's and Young Women's Christian Association, Men's and Women's organizations, Lecture Courses, Study Classes, etc.

The method of extending the kingdom of Christ through world agencies, such as the Educational Societies and Missionary Societies, will be fully demonstrated. The Social service feature that has so marked the character of the Federal Council will be especially presented in concrete form, showing what the church has and may achieve along the line of helping to solve the social problems. This will include the relation of the church to organized labor, employment bureaus, the industrial problem and international peace. There will be maintained exhibits of the agencies for supplying the needs of the churches, training schools for the ministry, and for other church work and for all forms of social service, publications agencies and societies which issue bibles, Sunday school material and general religious literature.

It is appropriate that the Federal Council should make an exhibit of the achievement along the lines of church federation. This will form a part of the general exhibit. It will include a review of inter-denominational movements and tendencies in the development of the churches, including federations of churches, federations of organizations for doing the missionary and reform work of the churches and the numerous organizations Christian in spirit that are co-operating in world betterment.

Perhaps that which is most important of all and may prove more far reaching in its effects will be the religious conventions. Great gatherings of delegated bodies will be held. Where the gatherings are too large for Assembly Hall on the exposition site they will be held in the great Auditorium down town, which will seat twelve thousand people. There will be held national and international, denominational and inter-denominational, meetings that will reflect the religious thought of the world. The committee is planning a general conference of all protestant Christians from all parts of the world to consider the program of the church of today. This will mark a new era of world vision, for thus the exposition will become a universal parliament for the exchange of thought in religious philosophy and for the purpose of presenting and comparing the practical results of religious activity.

In connection with this "Committee of 100" another committee of like size of the Woman's Board, some of whose leading members are members of the Committee of 100, are directing a phase of the missionary interests of the churches. It is planned to present two great allegories to the public in the new auditorium at the Civic Center. The first will be at the close of the first week devoted to home missions and will be a vivid portrayal of the early history, development and present day fruition of the missionary movement in America. This will make the early pioneer missionary activities live again. It will reveal the hardships and privations, the sacrifices and achievements of our pioneer apostles of the faith. It will present in living form the summit of their achievements in the mighty harvest of today. This will be a great lesson presented in sufficiently dramatic form to leave a profound impression upon the audience gathered from all parts of the world.

Likewise there will be a great allegory presented in the same building at the close of the second week of the Congress, dramatizing the effective missionary movement among men throughout the world. Several hundreds of people will take part in this pageant and the purpose of it will be to show the building of faith, hope and love into the structure of universal Christian civilization.

There is every indication that the Christian activities and exhibits in connection with the Panama-Pacific International Exposition will represent the most comprehensive and universal manifestation that has ever been held at a given time. It is prophetic of a new era in the onward march of civilization and the realization of the Kingdom of Christ upon earth.

A YOUNG MAN'S WISH.

"Nor knew they of their task at all, but were the tools of God."—R. L. S.
If I am not to know my task
Then this, oh Lord, is what I ask:
A strong and active, useful life,
A decent home, a loving wife,
Children, books and a strip of land,
A chance to give a helping hand—
Friends not a few and enemies none,
Happiness in measure for kindnesses done—
Generous in joy, considerate in sorrow,
Living the day a guide for the morrow.
Whatever then my task may be
I do not care—I trust in thee.
Lexington, Kentucky. P. G. S.

A PROTESTANT AND SOCIAL VIEW OF THE CHURCH.

By T. C. Hall.

ARE the churches hidebound and antiquated? Professor T. C. Hall gives an unusually interesting answer, from "A Protestant and Social View," in the *Harvard Theological Review* for April:

"It may be that the churches are 'losing ground,' but there are no evidences of it on the numerical side. All the various organizations in which the communal life finds expression are relatively defective and inefficient. The political organizations are notoriously wasteful, time-serving, and ineffective. No one who has to do with the educational machinery can rise from the study of what it is as compared with what it might and should be, without sickness of heart. So also the community ecclesiastically considered is most obviously badly served by the churches and synagogues. They are divisive, often narrow, selfish, and inefficient. There are, however, degrees of inefficiency; and just in the measure in which any of the ecclesiastical bodies are succesful in mediating the highest unseen values to the communal life, just in that measure are they 'true' churches and are doing what the community instinctively demands of them. . . .

"No one can observe the churches of Spain or Italy with anything like intelligent sympathy, and not realize that they are ministering to pronounced needs of the social organism; but at the same time it is also perfectly evident that they have long ceased to be the expressions of the total religious life of those communities, and that because of their religious and ethical imperfections many noble religious and ethical enthusiasms are being starved and stunted. And yet on account of the monopoly these churches possess of the organs for religious expression, it is difficult for any spontaneous religious wants to make themselves properly felt. This same thing is measurably true of Protestantism, particularly where the relationship between the political State and some one denomination is of the kind somewhat inaccurately known as 'established.'

"In the United States the Protestant churches with all their evident shortcomings are essential elements in the communal life; at the same time they are no longer representative of the whole religious life even of the non-Roman Catholic population. . . .

"In point of fact, it would be necessary to destroy all institutions to get rid of conservatism. Universities and schools are in general far more hidebound in thought and custom than the churches, and for reasons a thoughtful man can easily supply for himself. They are, for one thing, built upon the external authority of a teacher addressing the immature. Nor would the destruction of institutional conservatism necessarily make for progress; because the energies of the communal life would at once be absorbed by the task of constructing new institutions bound soon to develop their own type of conservatism."

SPARE THE FAMILY!

"Will not suffragists and anti-suffragists call a short truce for the purpose of admitting that, if a sense of humor and a spirit of tolerance are totally banished from our devoted country, the lot of future generations—if there are to be any—will be somewhat parlous?" says the writer of an article in the April-June *Unpopular Review.* "Finally, will not the ladies and gentlemen who are tearfully or gleefully forecasting the doom of the monogamous family, occasionally condescend to glance at Homer's description of the parting of Hector from Andromache and Astyanax, or at one of Raphael's Madonnas with the Christ-Child, with the intent of asking themselves whether in human evolution there are not other forces at work than those dubbed economic?"

THE WOOD THRUSH.

By Gwynn Myrick.

A wind-tossed shred of vagrant song:
A gleaming shaft of lilting glee;
Hark, o'er the dregs of a day so wrong
How comes this heaven of hope to me!

Night's friendship falls; a hush of tender twilight
Creeps shyly o'er a modest mountain brim,
To be at home with earth in silent pity.

The western sky glows rich with after-passion
Of day's farewell, and trees in tremulous stillness
Seem strangely yet aflate with subtle joyance.

There, in the crest of one, I heed not which,
A wood thrush finds his heaven, and pours his soul
Of liquid joy lavish upon the evening.
It falls athwart my mood like ray of sunlight
Across a murky sky, to make murk triumph
In what it gives to light for greatening glory.

(Oh, but that wondrous mystery of bird song!)

It has no argument, or proof, or evidence;
But how it comes, a singing shaft of deity,
To call my soul back to itself in glory!

To call my soul that ached all day in anguish
Of stinging doubt, mid drear dismay despairing,
Back to itself in flush of conquering courage!

Summons my manhood to its inherent greatness,
No longer brooding, doubting, and defiant,
But strong, reliant, brave, peace-saturated.

At home with all that is *myself triumphant!*
That I know with wondrous depth of understanding
Just why God is—His name be praised forever!

The Modern Church and Social Justice

Conducted by Rev. John Haynes Holmes.

MY VISIT TO BOURNVILLE.

MY VISIT to Bournville, four miles southwest of Birmingham, where are located the world-famous cocoa and chocolate works of Cadbury Brothers, Limited, was attended by some bad luck. Thus I came to the place, as it chanced, at the time of the midsummer shut-down, and was obliged therefore to look at idle and empty factories. Then again, my letter of introduction, addressed to one of the brothers, found this gentleman out of town for the day; and I was thus deprived of the long-anticipated privilege of his acquaintanceship and his personal guidance about the works. On the other hand, I was blest by perfect weather, was made the recipient of every public courtesy and attention at the hands of the officers in charge, and obtained a view of both manufactory and village which could scarcely have been more intimate and detailed.

I first went through the works and found them to be even more wonderful than those which I had previously inspected at Port Sunlight (see Advance for May, page 268). Here more than four thousand men and women labor in what is accurately described as "a factory in a garden." The buildings are themselves artistic, if such a thing can be believed, and everything possible has been done, in the form of lawns, flower beds, shady walks, climbing vines and towering trees, to make the immediate surroundings beautiful and attractive. Inside, the comfort, convenience, health and happiness of the workers seem to have been the one dominating consideration of the architects, as they are also of the managers and directors of the business. Here are marvellously spacious and well-lighted work rooms, with a fresh, pure atmosphere ensured by an elaborate and thorough system of ventilation. Here are light and airy dining-rooms, served from a large and fully-equipped kitchen. The main room, for the girls, for example, has an area of 12,600 square feet, with accommodations for 2,500 employes. Food is sold at cost, or what would seem to be at less than cost, if we may trust the following card which was given me by my guide:

Ham or Tongue	per plate 2½d
Boiled Beef	per plate 2 d
Corned Beef	per slice 1 d
Pork Pies	each 3d and 5 d
Ham, Tongue or Beef Sandwich	each 2½d
Hot Meat with Two Vegetables	3 d
Hot Meat and Potato Pie	2 d
Sausages and Potato	2½d
Bacon	per rasher 1 d
Eggs	each 1 d
Potatoes or Haricot Beans	½d
Potatoes and Haricot Beans	1 d
Potatoes and Cabbage	1 d
Bovril	per cup 1 d
Tinned Salmon	6 d
Sardines	6½d
Soup (½ pt.) and Bread	1 d
Milk Pudding	per plate 1 d

Stewed Fruit (of all kinds in season) and Custard	1 d
Fruit or Jam Tart	1 d
Bread	per slice ½d
Bread and Butter	2 slices 1 d
Slice of Cake or Buns	each ½d
Tea or Coffee (¾ pt.)	½d
Cocoa (½ pt.)	½d
Milk	per glass ½d
Lemon Water (½ pt.)	½d
Aerated Waters	per bottle 1 d

All kinds of Nuts.

All kinds of Fruit in season, including Oranges, Lemons, Bananas, Figs, Prunes, Grapes, Raisins, Raspberries, Strawberries, Cherries, Plums, Peaches, Apricots, Apples, Pears, Gooseberries, Melons, Tomatoes, Currants, Dates.

Here also are a dispensary and consulting rooms, with attendant doctors, dentists and trained nurses, and a rest room for those temporarily indisposed. If female employes needed change after sickness, I was told that they were sent to the firm's convalescent home, situated among the healthful hills and dales of Herefordshire.

Recreation facilities have been as carefully and bountifully provided for the employes as those pertaining directly to the work conditions in the factories. Two extensive spaces of ground, one of twelve acres and the other of eleven, in part open and in part beautifully wooded, have been laid out to meet the requirements of modern play and sport. Here are cricket, foot ball, bowling and tennis fields—elaborate athletic pavilions, open-air swimming pools and gymnasia for men and women—professional teachers and trainers for the girls' games, which include cricket, hockey, tennis, net-ball and Swedish drill. Some idea of the scale upon which these provisions for proper recreation and physical exercise are made may be gathered from the fact that the girls' baths, housed in a wonderfully beautiful building, contain a swimming pool, 80 feet by 45 feet with a capacity of 105,000 gallons of water, two slipper baths, and twenty-six spray baths, eighty-seven dressing rooms, and in the basement a laundry fitted to handle two thousand towels per day.

Nor are sport and outdoor exercise the only kind of recreation and training provided. On the contrary, every endeavor is made to give the employes the best educational and social, as well as physical, advantages. Libraries have been established in both the men's and girls' departments. Technical and sewing classes, under competent instructors, are held regularly on week day evenings throughout the winter. The office staff has a club house, with billiard room, reading rooms, and recreation parlors. Close at hand is another club house for young men, with reading rooms, class rooms, and an interesting natural history museum. A first class orchestra, a brass band, a musical society, and organists, all recruited from the employes' ranks, provide elaborate concerts every season. Lectures, entertainments, and exhibitions are of course frequent.

Other interesting features of life in the works may be briefly enumerated as follows: a savings fund, with interest at 5 per cent; a pension fund for men at the age of sixty, to which the employes and the firm make equal contribution, with the excellent and rare provision that employes may withdraw contributions at any time plus compound interest, while the firm's contribution must remain permanent; a suggestion bureau, which yields an average of six thousand suggestions for improvements per year; a *Bournville Works Magazine,* published each month and presented free to all employes; and a home for aged persons. Inquiry as to conditions of wages and hours brought forth the really startling facts that men work forty-eight hours per week, and women only forty-two hours; while wages scaled from 26 shillings up. Inquiry in Birmingham revealed that 18 shillings up was the standard wage for factory work in this part of England, and that certain unionists were at that moment fighting desperately for a raise to 23!

After a necessarily hurried examination and discussion of all these numerous features of the works proper, I betook myself, still under the safe tutelage of my friendly guide, to the village, founded in 1895 by Mr. George Cadbury and administered since 1900 by the "Bournville Village Trust." Here I found a community much like Port Sunlight in general appearance, covering an area of some 118 acres, with between 800 and 900 houses, and a population in 1912 of 4,390. The houses, which were not more than seven to the acre, were semi-detached, or built in blocks of three or

four, and of general cottage design, although characterized by great variety of treatment. The majority of these houses had a sitting-room, dining-room and kitchen on the ground floor, with three bedrooms and the normal household conveniences on the upper floor. Here and there were small bungalows, arranged especially for single women; and here and there also, a few houses of larger and more pretentious design. The cheapest houses, so I was informed, let at 4 shillings per week, plus rates; and others went as high as 8 shillings.

Great care has been taken here, as in Port Sunlight, of course, to preserve plenty of open space in the village, and thus fix its character as a veritable garden city. The houses are set back at least 20 feet from the roads, which are themselves never less than 42 feet wide, so that a space of 82 feet from house-front to house-front is always guaranteed. Surrounding each house is a plot of about 500 square yards, which means in every case ample lawns, flower beds, hedges, trees and vegetable gardens. In addition to these individual allotments there are innumerable open spaces, playgrounds, and parks, while here and there the original wooded character of the ground has been preserved, with results that are unique and altogether delightful. In among the private houses appear occasional public buildings, with appropriate grounds. Thus I noted a large building called Ruskin Hall, which was described as the centre for the intellectual and social life of the community; the Village Meeting House, open daily for private meditation, and the "one, universal church" on every Sunday, both morning and evening; and two school buildings, one accommodating 540 children and the other, for infants, 250. All in all, out of the 118 acres thus far laid out for building purposes, not less than 18 have been reserved for such general public purposes as these which I have just described.

This village, it should be noted, was started by its founder for the specific purpose "of alleviating the evils which arise from the unsanitary and insufficient accommodation supplied to large numbers of the working classes, and of securing to workers in factories some of the advantages of outdoor village life, with opportunities for the natural and healthful occupation of cultivating the soil." In a pamphlet descriptive of the community, which was given me by the company and which lies here on my desk, it is claimed that in relation to the housing problem, Bournville may be said to demonstrate:

> "That there is a great demand for houses with gardens and rural surroundings, notwithstanding the absence of the special interests and attractions of town life, and the fact that residence in such houses may involve a four-miles' journey to work in the morning, and a similar journey back at night.
>
> "That, given gardens, men will cultivate them, and that the health and wealth of the village are thereby largely increased.
>
> "That the health of such a community is very much above the average.*
>
> "That such a population will develop communal interests and corporate action of a most valuable kind.
>
> "That by such a scheme it is possible to reverse the townward drift of population.
>
> "That it is financially practicable."

That these claims are not exaggerated must be evident to everybody, even the most casual visitor, who walks the smooth, scrupulously clean streets, gazes in delight upon the pretty houses, the flourishing gardens, the gorgeous flowers and the great stretches of grass and woods in the public spaces, and talks as occasion offers with the rosy-cheeked youngsters in the playgrounds and with the contented-looking villagers on the streets or in the door-ways. Indeed, it is almost impossible to conceive that this veritable paradise of beauty and abundance is a community of factory-workers who earn only a little more than the hollow-cheeked, dull-eyed, dirty, ragged wretches who swarm like vermin in the streets of Leeds, Birmingham, Manchester and London. And yet such is the case—a demonstration, like that of Port Sunlight, that poverty, disease, dirt, and premature death are not by any means the necessary concomitants of modern industry. Here is a factory which unites comfort and beauty with the highest standards of efficiency; here are workers who toil but seven and eight hours a day and receive more than the

*Death rate per 1,000: Bournville, 5.7; Urban District, 10.5; England and Wales, 14.6. Infant mortality per 1,000 live births: Bournville, 62.4; Urban District, 87.6; England and Wales, 117.4.

best union standard of wages; here are houses which are cheap and yet convenient and beautiful, close to the works and yet close to nature; here is a great corporation which makes stupendous profits and yet exploits the bodily health, mental vigor and spiritual fibre of not "one of the least" of its thousands of employes! It is undoubtedly true that big business may, in the last analysis, be incompatible with Christianity—but Bournville, like Port Sunlight, would seem at least to demonstrate that some degree of approximation is possible!

The similarity between the Chocolate Village at Bournville and the Soap Village at Port Sunlight must be evident to any one who read the article in the last issue of the ADVANCE, describing my visit to this latter place. Bournville, on the whole, seemed to me to be more perfectly beautiful, in its physical arrangements, than Sunlight, although it would be difficult for me to point out in just what specific factors the supremacy consists. In one detail, however, these two communities are as wide asunder as the poles—and this, as it chances, is the very detail which makes Port Sunlight, as I pointed out last month, a failure as an attempted solution of the modern industrial problem, and Bournville by the same token a very real, if not final, success.

I refer to the vitally important fact that in Bournville, unlike Port Sunlight, the works and the village are two wholly separate and distinct entities. In Port Sunlight, it will be remembered, there is the closest possible connection between the two. The Lever Brothers own and control the town as well as the factories; the houses are let on short-term leases, never sold!—and only to employes of the corporation; and the closest supervision is exercised by the employers over the life as well as the labor of the employes. This results, as I pointed out, in a degree of dependence of the employes upon the employers, which was a hopeless violation of every ideal conception of personal liberty and social democracy. The employes were as helpless in their houses, as at their workbenches, to live their own lives, manage their own affairs, run their own town! It was "do as the firm says in everything—or get out!"

In Bournville, no such intolerable condition of affairs exists, and for the one all-sufficient reason that the village has no organic connection with the works, nor the works with the village. As a matter of fact, 42 per cent of the people of the village work in the chocolate factories—but as a matter of fact, also, 58 per cent do not! A Cadbury employe can live in the village or not, just as he sees fit; and a man working in King's Norton, or Selby Oak, or Birmingham, is as welcome within the town as any man in the chocolate works. One hundred and sixty of the eight hundred-odd houses have been sold outright and have thus passed wholly and permanently beyond the control of the village trust. The rest have most of them been let on 99 year leases, with option of renewal at revised ground rents. All of which means—as was most certainly not the case at Port Sunlight!—that the householder has a right of control or ownership in his house which has no relation whatsoever to his conditions of employment at the near-by works. If he is discharged, or voluntarily surrenders his job, or for any other reason leaves the employ of Cadbury, he still has a sure tenure of his home. The Cadburys therefore have no such arbitrary control over their employes as the Levers. Indeed, they have no control at all, except in the actual hours when work is under way, nor do they seem to desire to have such control. In other words, the workers are socially and industrially free at Bournville, as they are not at Port Sunlight, and the democratic ideal to this extent at least fulfilled. The difference is beautifully illustrated by my inquiry at Bournville regarding unionism. "The trouble with nearly every place of this kind," I remarked to my guide, "is that the workers have no rights and privileges of their own. They pay for all these advantages by sacrificing their independence. For instance, take the right to join trades unions! Can your workers belong?"—and I looked at him triumphantly, in the sure confidence that I had cornered him! "Belong to unions," he replied, in amazement, "Why not? More than half of our people are unionized. That is their business—not ours!"

It is not without significance that Cadbury Brothers point out as carefully

in their printed matter, that the village does not belong to the works, as the Levers point out the contrary fact. Here, in this most vital matter of all, the two experiments, so similar in all outward aspects, are wholly distinct. And just to the extent that I believe Sunlight fails in this matter and for this reason, just to this same extent do I believe Bournville succeeds. The Kingdom of God is not yet come upon the earth, even in this happy corner of Worcestershire. But when I turned away, after happy hours of investigation, and journeyed back to my hotel in Birmingham, I felt sure that here some long, long steps toward this promised Kingdom had been taken.

Church Efficiency

CONDUCTED BY EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions, suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris, 16 Rockledge Road, Montclair, N. J.

A CHURCH SURVEY.

The manufacturer takes the time when work is slack to plan and install new methods and machinery. Should not ministers and church workers follow his example?

A church not much given to taking things for granted took steps at its annual meeting a few days ago toward the making of a comprehensive church survey. The purpose is not only to inquire into every present department and activity of the church with the view to increasing the product per unit of cost, but further, to ask how far the church in the light of present conditions and demands is meeting the needs of its members and its community. There is involved the reasking of the question as to the function of religon and the office of the church in our time and the inquiry as to how far, in the light of the latest conception of the church, its various activities are making good.

If "I am the Captain of My Soul" can I look with confidence to the church for sailing orders? If the promotion of love to God and love to man includes the best adjustment of young and old to the most important relationships and environments of life, is the church now doing its proper work? Cannot the church lend greater aid to the expression of the inner life through practical living?

The carrying out of this work as it is conceived in the case referred to includes first the appointment of a comparatively small committee, including the minister and president of the church, and appointment by this committee of various subcommittees to study and consider every branch of the church's work, with the hope of making recommendations next fall as to ways and means of getting the largest possible results from the work of the coming year.

These committees, one or more on the fundamental question as to the function of the church, one or more on each of the subordinate organizations within the church, will together constitute a general committee to act together on final recommendations.

Whether such a committee does little except to confirm the present program of the church or eliminates some activities, suggests others and makes still others more efficient, or makes radical recommendations as to the whole attitude and work of the church, it can hardly fail to be a profitable study and investigation if carried out conscientiously.

There are those who believe that the work of the liberal churches is still too largely that which was left over from the time when the conception of the function of the church was very different from what it is now, and that the lack of appeal of the church to a large portion of the people worth while is due to a failure to adjust the work of the church to modern conditions.

For instance, while we conceive that the church's business is to interpret life in the highest terms, to adjust people to the work of life, the church does little

or nothing specifically to guide its people in the things of greatest importance, namely vocation, and the more intimate relationships of life and of citizenship.

If one considers his own practical needs, asks what will stir his own inner life and enable him to conceive and realize the largest ideals, how directly is any part of the work of the church calculated to aid him?

Such a survey would undoubtedly include intimate personal questioning of members of the congregation and their needs and how far the church was meeting those needs. If such an inquiry can be made sufficiently searching the consensus of opinion thus obtained would be exceedingly valuable in indicating the kind of a message the church should carry and giving some hint as to ways of imparting and applying it to its people.

We hope to hear of other churches taking this subject up and many of their members devoting the summer months to careful thought and earnest study as to how the church can be made to more effectively serve the people.

We have indicated only a few of the numerous questions which will arise in making such a survey, but perhaps enough to suggest the general purpose and direction of the inquiry.

ANNUAL MEETING OF THE WESTERN UNITARIAN CONFERENCE.

The Sixty-Second Annual Meeting of the Western Unitarian Conference was held with the First Unitarian Society of Chicago, May 18th-20th. The usual order of meetings was reversed, the first session being a supper at the City Club, attended by more than one hundred people. Mr. E. L. Richardson of Milwaukee acted as toastmaster and gave an account of the many varieties of work carried on in the Milwaukee Church. Rev. M. O. Simons, of Cleveland, gave a stirring address on "Getting Busy," giving a ringing challenge to more aggressive activity springing out of a conviction that it *does matter* whether we are understood or not. Mrs. Leonard Peterson of Chicago gave an interesting address upon "Fellowship," pointing out the widening circles by which fellowship advances and the intensive quickening by which it unites us at a center.

Mr. M. H. Cazier of Chicago spoke to the sentiment "The Light That Must Not Fail," that light in his estimation being the light of civic and spiritual liberty exercised, however, under law and with reverent spirit.

Two sessions of the Conference were devoted to "A Modern Interpretation of Religion." On Tuesday evening Rev. F. S. C. Wicks of Indianapolis spoke on "Present Day Revelation." He held that we need not lament the passing of a belief in an infallible book or church any more than a child shall lament passing from his mother's arms to his own feet. The reason why Truth has not done more for humanity is that few men have seen the Truth with their own eyes, though only so can Truth yield its full value. The present day revelation is found in reason and conscience, not infallible, but real and sufficient guides to larger life. This revelation is natural, not supernatural. The potency and power reside in life itself, which is the ever-fresh miracle. This revelation is immediate, personal in the soul of every man. If one finds it not in his own soul, he finds it not at all.

Rev. A. L. Weatherly of Lincoln spoke on "Man's Part in the Creative Process." He said man not only takes part in the creative process by mastering forces of nature and changing the face of the earth; he also learns the law and condition of social growth. Man discovers that he is responsible for the future of the race, creating conditions and traditions which are to surround the coming generation. This recognition awakens in man a sense of power which dignifies and ennobles him. This task, consciously assumed, brings men into active coöperation with the whole cosmic process. One becomes a co-creator with God, strives to gain not only for *his* children, but for *all the children of men* an opportunity for the development of all that is best and highest in them. This furnishes the motive of the new religion and the new sanction for conduct. Consciousness of this vast task and this high call stimulates men to their highest endeavor. We find ourselves as we consciously take part with God in this work of creation.

At the session Wednesday morning a discussion of the general topic was continued by a different line of approach. Rev. Robert S. Loring of Ann Arbor, Mich., spoke of "Jesus or Christ, The Dilemma of Orthodoxy." Giving a careful resumè of more recent New Testament criticism, he showed that while these books fail to prove that Jesus is only a myth they do show that the idea that modern biblical criticism can give us an authoritative picture of the real Jesus or that the picture they construct can become for us a commanding standard is quite untenable. Genuine orthodoxy offers a definite gospel in the ideal Christ of the creeds. If man can accept these creeds, there is real power in the orthodox position. Genuine radical religion also offers a real gospel, based upon life, in its preaching of social reform ideals and scientific truths. Both have an advantage over the "liberal orthodox school." Each invites us to make progress by walking backward towards a historic Jesus, whom they are unable to describe.

Rev. Everett D. Martin of Des Moines spoke upon "The Advantage of a Radical Position." He said the chief advantage of the newer, more radical liberalism is the fact that you can change it; that it is plastic, not rigid; that it is not a position, but an attitude or a movement; not a system, but an appreciation. This radical movement of today differs in three particulars from the religious liberalism

of a generation or so ago. First, it is volitional where the old liberalism was rationalistic. The values and aims of life lie in life itself, in the willing and the striving, not in any mere intellectual copy of things. Understanding the process is not the thing of greatest value, nor does it furnish the real dynamic of life. Second, the new liberalism is symbolical in its attitude towards Christian tradition, whereas the old was historical. After historical criticism has done its perfect work the Jesus the critics accredit has lost his commanding power. Yet religion has found commanding power in the partly historical, partly mystical, but noble symbolic figure of a Jesus not reduced to a worthless minimum. The religious experience of the race has been and must be symbolically expressed. Third, the old liberalism was absolutist and romantic in its ethics and now is realistic and revolutionary. The older liberals accepted uncritically that hybrid moralizing of modern conventionality which is a combination of the soft ethics of Jesus with the practical maxims of Benjamin Franklin. Its moral teaching constituted an apology and support for the present social order which it felt it a duty to idealize. The new liberalism longs for a different and better social order. It is frankly humanistic and social in its outlook and is today the source of the most splendid enthusiasms and the most audacious prophetic visions that inspire the activities of the modern man.

On Wednesday evening Rev. Albert R. Vail conducted a quickening devotional service and Rev. Frank A. Gilmore of Madison, Wis., brought the Conference to a close with the Conference sermon. His subject was "The Kingdom of God." He brought to mind the great underlying forces and enduring principles which persist in the face of changing intellectual conceptions and changing external social problems. "The Kingdom of God may be desired and worked for as an objective social order, but in its essence and quickening power it is still from within. Any great civilization looked at from one aspect is a magnificent success, looked at from another the same civilization is a miserable failure. High achievement and sordid misery confront each other. So has it been in the past, so is it today. Ever men have approached the problem, from two points of view. From Plato to Bellamy men have said "Bring the right order into the social frame work, change the environment and you will get men and women of noble character." In a measure this is true. This method is necessary and the natural agency of this method is the State, but men have also seen that the human soul need not wait for a rearrangement of the scene and new setting of the stage before they begin to live a really human and divinely significant life. The word of religion has ever been "You *can* do what you *ought* to do." Two great truths are given us by primitive Christianity. First, that in reaching out to reconstruct his work a man must himself and with God's help become a new creature. Secondly, men are fedeemed and made over by putting before them the very loftiest truths and claiming them in the name of God. There has ever been in Christianity this faith in the spiritual possibilities of men. What God wants us to do we can do, what the kingdom demands of us we can give. These two truths are great spiritual forces. Only now they act upon a stable state, not on one that is expected to perish. For us civilization is the permanent training ground of humanity. The desire of the philosopher to reset the stage of life and the Christian's attempt to redeem persons have lost their position and devolve upon us together.

The Woman's Alliance had a luncheon on Tuesday at the Memorial Chapel, Mrs. Ernest C. Smith, Director for Illinois, presiding. Brief greetings were brought by Mrs. William G. Bloom of Toledo, Mrs. E. M. Springer, formerly of Des Moines and Oklahoma City, Mrs. E. M. Churchill of New Orleans, and Rev. Rowena M. Mann of Chicago. At the formal meeting in the afternoon Mrs. Smith again presided in the enforced absence of Mrs. Delano, Vice-President for the Western States. Mrs. Churchill brought the greetings of the South and gave a brief history of the Alliance from its inception. Mrs. E. R. Shippen of Detroit gave an interesting paper on "Woman's Place in Aggressive Unitarianism." She said "We are all agreed that Unitarianism is a spirit, not a form, a movement, not a sect, a changing philosophy, not a set creed. It aims to be a world religion." What do we mean by aggressive? We mean the antithesis of "indifferent." We mean that although science and education work in our cause we too have a responsibility. Aggressive Unitarianism takes a hand in bringing things to pass, not depending on an external providence. It demands youth, optimism, courage. Some of the signs of aggressive Unitarianism are: First, church publicity; if we would stir thought we must arrest attention. Second, the new Sunday School standards and methods with a high standard of educational efficiency. Third, the newly created interest in foreign missions. This is the most revolutionary thing in our history. We are waking up to the fact that the world needs us and our message. We have been ready to give material bread, but we have been slow to bring the "bread of life" to our brethren. Into this aggressive Unitarianism woman should enter as a co'aborer in each field, serving on official boards of the church, training her children in the home in loyalty to this cause, in the Alliance to reawakening the local church and to reach out through the post office mission, in making every conference a means of propaganda, and in general to share in full measure in the new creative spirit which is animating our cause.

While the Alliance was holding its luncheon at the church the ministers met for social conversation at the Hotel Del Prado. There were no set speeches, but much fraternal fellowship.

The business sessions of the Conference were on Tuesday forenoon and on Wednesday afternoon. The president, Hon. Morton D. Hull, gave the keynote address. The treasurer reported all bills paid for the year and a small balance on hand. The report of the secretary showed the churches of the district on the

whole to be in better condition than at the corresponding period last year. The aided churches of the district, Youngstown, Dayton and Oklahoma City, all showed significant gains for the year. Sixty churches showed a gross gain in membership of 596, with a loss of 196, a net gain of 400. Thirty-one churches showed a net gain only, seven a net loss. From the reports received the following tendencies were noted: First, serious advertising seems to be on the increase, the missionary movements and the stronger churches being the leaders in this direction. Second, for the first time the reports showed gifts to the Ministerial Pension Fund. While the Pension Society was started by annual subscriptions from the ministers, it has become clear to the denomination that these pensions, being in essence deferred payments of salary, should be a part of the budget of the churches themselves. Third, several churches are studying and making experiments along the lines of increased efficiency with encouraging results. Fourth, the new and growing social consciousness expresses itself ever more clearly in our pulpits. In some churches this leads to increased activity along the well-established lines of social service. In others, it leads to an increased sense of personal responsibility for intolerable social and industrial conditions.

The Conference considered two recommendations by the Board of Directors.

I. "That a systematic attempt be made to increase the endowment fund of the Conference to $50,000."

II. "That the Western Unitarian Conference shall become responsible for all administrative and missionary work within its borders, including subsidies to aided churches assigned at present to the Western budget, but not including the support of work in university towns."

"That the churches composing the Western Unitarian Conference send all their missionary contributions, save nominal sums sufficient to retain membership in the American Unitarian Association, to the treasury of the Western Unitarian Conference."

"That the Western Unitarian Conference request the printing of its Treasurer's report in connection with the report of the Treasurer of the American Unitarian Association, so that the missionary contributions of the Western churches shall appear in the general summing up of the missionary activities of the denomination."

The first recommendation was adopted. The second, after considerable discussion, was laid upon the table until the next meeting of the Conference. It was voted that there be a referendum to the churches for the guidance of the Conference at its next annual meeting. The following resolutions were presented by the business committee to which they had been referred and were passed by the Conference.

"Resolved, that the Western Conference expresses its appreciation and hearty approval of the work of the National Unitarian Temperance Society and its faithful secretary, Dr. J. H. Crooker, and calls upon the churches in the Conference to encourage and support this work in every possible way."

"Resolved, that Whereas circumstances sufficiently provocative in the judgment of the governing authorities of these United States, have required the landing of American naval and military forces upon Mexican soil,

"And whereas such action has been made the occasion of agitation on the part of some for the military acquisition of Mexican territory,

"Therefore be it resolved by those in attendance at the Western Unitarian Conference that, without attempting to prejudge the situation as it may develop, we deplore the agitation for the further use of military force where it may not be required and express our firm conviction that the military acquisition of foreign territory is opposed to the spirit and attitude of the American people and is inimical to the perpetuation and continued development of our government as a free popular government, and that we heartily approve every effort that may be made to solve honorably and peaceably the perplexing problems of our proper relationship to a neighboring people. And we express our confidence in the ability of the President of the United States to bring the situation to a peaceful issue."

"Resolved, that the Western Unitarian Conference express its appreciation to the First Unitarian Society for its entertainment of the Conference at its sixty-second annual meeting and that a vote of thanks be extended to the officers of the church and its pastor, Rev. W. Hanson Pulsford, for the same."

"Resolved, that high appreciation of the Conference is extended to the secretary, Mr. Smith, for his admirable survey of the denominational work and the faithful labors of the year which it implies."

"Resolved, that the Conference recognizes and appreciates the faithful services of the Headquarters Clerk, Miss Scheible, which cannot be measured by money considerations."

"Resolved, that the Christian Register be asked to consider the securing of correspondents in the West, in the South and on the Pacific coast to write regularly a letter similar to those sent by the New York and Boston correspondents."

"Resolved, that the sympathy of this Conference be extended to Rev. Troward H. Marshall in his time of suffering and that a greeting be sent to him from the Conference."

"Resolved, that the Western Unitarian Conference request the American Unitarian Association to publish with its annual reports a statement of the money contributed for missionary purposes by the churches of the Western Conference and of other Unitarian conferences in America for use within their respective districts."

The following officers were elected for the ensuing year: President, Hon. Morton D. Hull; Vice-Presidents, Rev. George A. Thayer and Mrs. C. V. Mersereau; Secretary, Rev. Ernest C. Smith; Treasurer, Mr. Charles B. Foote; Directors to May 1915 to fill vacancies, Mr. Charles Grilk and Rev. John W. Day; Directors to May 1917, Rev. W. Hanson Pulsford, Rev. Fred V. Hawley, Rev. Walter F. Greenman, Rev. George R. Gebauer, Rev. Arthur L. Weatherly, Prof. Karl C. Guthe, Rev. Rowena Morse Mann.

THE WESTERN CONFERENCE RESOLUTIONS.

At the Chicago meeting the first resolution proposed by the Western Conference directors, that the endowment be increased from $38,000 to $50,000, was unanimously carried. The second resolution, that the Western Conference should assume responsibility for missionary work in its territory, was also favorably received; but, in order that all churches should have more time to consider the matter, final action was postponed for one year. An informal ballot, however, showed thirty-three delegates for the resolution, and only eleven opposed. As near as could be learned, of the churches represented, sixteen were strongly for it, six against, and three did not register an opinion. The strongest church, Cleveland, which this year gives over $1,000 for missionary work, voted in favor of simplifying our missionary work.

Many delegates felt that the wording of the resolution was unfortunate since it could be interpreted to mean that a separation of the Western churches from the A. U. A. and its larger work was proposed. But it was soon made plain that the resolution concerned only a matter of financial and executive policy, and that President Eliot of the A. U. A., both in Chicago and in Boston, had expressed himself as favorably inclined to the plan. The A. U. A. must always mean more to all of us than any local work can alone mean. It looks after university work, publication of Sunday school and other books, international and national questions of denominational policy, and all missionary work in new and weak territory. But much red tape can be done away with if the Secretary of the Western Conference can deal directly with the few churches which still need to be helped in his territory, and if the small amount of additional money needed, only about $2.500 can be directly given to the Western Conference, instead of first being sent by our churches to Boston, and then sent back to us, which compels two boards of directors, and two sets of officers to pass on each question. This is a quite unnecessary duplication of labor, and other denominations try to avoid it by insisting that a missionary diocese shall become self-supporting, as far as wholly local matters are concerned, as soon as possible. If the group of churches included in the Western Conference shall now feel themselves strong enough to assume the local work, not only will they have reason to be proud, but also the A. U. A. will have reason to be gratified to know that through long continued assistance at last it has been able to bring such churches from a condition of partial dependence to that of complete independence, as far as local affairs are concerned, joined to hearty coöperation with, and continued support of the A. U. A. in the larger denominational work.

R. S. Loring.

"A liberal faith must be *faith*, must lead a man to venture, to do and to dare. It must not contradict knowledge, but must go beyond knowledge."

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met at Unity Church, Hinsdale, Ill., April 30, 1914, at 11 a. m. Mrs. Long, the President, was in the chair. The meeting was opened with the hymn, "One Holy Church of God Appears." The minutes of the preceding meeting were read and approved.

Miss Jane A. Wilcox read a paper on "Some Tendencies of the Present Day Verse," in which were vividly depicted in her own words, or in the poems read, the wrongs of the industrial worker and the growing sense of responsibility on the part of the more fortunate. Dr. Rowena Mann followed with a strong plea for justice, clear thinking and scientific methods in correcting these maladjustments of society.

The report of the Post Office Mission Committee was read by Mrs. Brough in the absence of the chairman, Mrs. Colby. The report was accepted. On motion it was decided that the Secretary of the Western Unitarian Conference be given the names and addresses of interested recipients of Post Office Mission literature, in case his field work should take him into their vicinity. On motion it was decided to have names and addresses of Alliance members retained on the calendar. Names were requested of any Alliance members who would be in Boston during the May meetings, that they might receive appointment as delegates. Moved and carried that $15.00, which the Alliance pays annually for telephone in the Western Conference headquarters, be paid.

The report of the nominating committee, naming Mrs. J. C. Long of Geneva, as President to succeed herself, and Mrs. S. F. Lynn of Chicago as Secretary and Treasurer to succeed herself, was read and accepted. Mrs. Long and Mrs. Lynn were unanimously elected. Mrs. Colby was elected chairman of the Post Office Mission Committee and Mrs. Lewis chairman of the Cheerful Letter Committee for the ensuing year. Number present, forty-nine members, four guests. The meeting adjourned.

Ethel Winslow Mason,
Secretary pro tem.

WINNIPEG ALLIANCE.

The Alliance of All Souls Church in Winnipeg has just completed its banner year. The inspiration of the pastor, and his work in the church and city, the enthusiasm incident with the building of their beautiful church home, and the steady gain of membership has been responsible for the splendid record the year shows.

The undertaking to pay a thousand dollars to the building fund was also a force to make concentrated effort on the part of every member of the Alliance. As a result $721.80 was raised during the year by having socials, rummage sales, publishing faith cards and calendars, and one bazaar; $480.00 of that amount being used to reduce the $1000 pledge.

The executive of All Souls Alliance wish to thank all friends and Alliances who so generously responded to the sale of their cards and booklets. $131.00 was the gross receipts

from the sale of their publications. This year they intend producing some very beautiful folders and booklets, with kodak photographs of the wonderful Canadian Rockies and the Northwest.

The newly elected officers for 1914 and 1915 are: Honorary President, Mrs. Horace Westwood; President, Mrs. Frances Steinthal; Vice-President, Mrs. Fanny B. Ransom; Corresponding Secretary, Mrs. Florence G. Bale; Recording Secretary, Mrs. Margaret Robinson; Treasurer, Mrs. Ada Frost.

FLORENCE G. BALE,
Secretary.

MIDDLE STATES.

PHILADELPHIA, PA., GIRARD AVE. (Spring Garden Society.) Rev. K. E. Evans. At the spring parish supper Rev. T. W. Illman, our Universalist neighbor, told us of "The Pleasures of Building a Liberal Church!" He spoke to an appreciative audience. We are enjoying them here, as we slowly but steadily gain in members and resources. Curiously though we are working for Women's Suffrage men are unusually active in our church life. Seven of eight new members in January were men; they furnish half the leaders for our Sunday noon discussions, have a club whose monthly suppers and smoke talks have been relatively well attended, and make up a good proportion of the audience at both our morning and evening services. The latter have again this season been devoted to social problems—using the phrase very widely. Each night an address by an "expert" has been followed by questions and discussion. Usually they have been held in our church parlors, which will seat 200, but twice—when Dr. W. E. B. DuBois, and when Warden McKarty of the State Penitentiary spoke we were forced to adjourn to the church auditorium. Naturally the evening audience has been somewhat of a floating one, yet some attend regularly, while not only has our tract rack been kept drained but some have thus become permanently interested in and joined the society. Our Alliance though not large in numbers has done good work the past year, raising about $400 for the church treasury. Altogether with new hymn books to cheer us at our work we are building.

On Sunday evening, May 10th, a very interesting service was held at Poughkeepsie, N. Y., installing Rev. J. T. Sunderland as pastor of the new church at that place. Services were first held at Poughkeepsie with the hope of furnishing an opportunity to the Vassar students to attend Unitarian services, about three years ago. So much interest developed on the part of the people of the town of Poughkeepsie that two years ago regular Sunday evening services were begun and have been held since. Most of the preaching during this time has been done by the preachers in and about New York City.

After the return from his trip around the world Dr. Sunderland spoke to the people and they immediately extended him a call, which he at once accepted and becomes the first minister of the Society. Although devoting part of his time to literary work, Dr. Sunderland has already aroused great enthusiasm among the people. At the Installation service the little church built by the Hicksite Friends was filled and it was necessary to place chairs in the aisles to accommodate all who were there. The sermon was preached by Rev. John Haynes Holmes, the charge to the minister was given by Dr. Merle St. C. Wright, and the charge to the people was by Rev. Leon A. Harvey. Rev. F. A. Abbott and Rev. H. H. Woude took part in the services. The minister was welcomed to the church by the President of the Society, Mr. Wm. B. Price, and to the city by Mr. Frank B. Lown, and to the college by Prof. Caroline A. Furness, who is the successor of Maria Mitchell as teacher of Astronomy at Vassar.

Rev. C. T. S. Bullock was recently installed minister at Ottawa, Rev. Leon A. Harvey preaching the sermon and giving the charge to the minister and people.

Rev. Dr. Geo. C. Cressey, who has recently been called to the church at Staten Island, was given a welcoming service by his people on Monday, May 11th. Dr. Merle St. C. Wright and Rabbi S. S. Wise were among the speakers.

L. A. HARVEY,
Secretary.

THE NEW HYMN AND TUNE BOOK.

A REVIEW BY REV. JOHN HAYNES HOLMES.

The publication in April last of the *New Hymn and Tune Book* of the American Unitarian Association may well be described as an epoch-making event in the history not merely of our own liberal thought and life, but quite as much also of the thought and life of Christianity at large. I have been studying this book with the greatest care for some three weeks now—I have been comparing it almost page by page not only with the old Association hymnal of 1877, of which it is the successor, but also with such more recent and excellent collections as the *University Hymn Book, Hymns of the Kingdom,* and the *American Hymnal*—I have been testing it by the most rigorous standards of my own knowledge, experience and individual taste—I have been using every possible effort to maintain my critical poise in the face of an ever-mounting flood of enthusiasm and delight. And now that I undertake to convey my opinion of this publication to the readers of the ADVANCE, I find myself obliged to register it as my deliberate and well-considered judgment that the *New Hymn and Tune Book* constitutes an incomparable achievement. It is not perfect of course—or rather let me say that there is probably no one of us who could not suggest some changes which would represent an improvement, at least for his own individual purposes. But from the point of view of general acceptability as contrasted with personal preference, which alone is just, this book is as near perfect as one is likely to encounter in this imperfect world. As regards physical make-up, editorial skill in the arrangement and analysis of material, literary and musical value, selection of hymns and tunes with due regard for such of the old as

still retain vitality and beauty, and such of the new as are entitled to recognition and use, adequate provision for the varied needs of congregational life, and many other points of more or less importance, it is unsurpassed by any publication of which I know. Hence the very real debt of gratitude which is due from us all to Dr. Samuel A. Eliot, the chairman of the committee which had the work in charge, to Rev. Henry Wilder Foote, the secretary, upon whom fell so large a share of the burden of the undertaking, and to all their many associates and advisers!

The general make-up of the book is admirable. The covers are plain but handsome—the paper of an exceedingly fine, thin quality—the binding loose and firm—and the printing evidently from fresh, clean type. As a volume, it is antonishingly light in weight, and opens flat at any point as it rests on the open palm of the hand. The page is 1⅛ inches longer and ⅜ of an inch wider than the page of the old hymnal, and thus gives generous space and impressive setting for the tunes and hymns. The table of contents presents a wonderful'y careful classification of the hymns under twenty-three separate titles and fifty-nine sub-titles, for all of which the conscientious minister will bless the editors whenever he undertakes the weekly task of choosing hymns appropriate to his service. At the end, are the usual indices of authors, composers, tunes, first lines, etc., all arranged with exceptional clearness and beauty. The index of authors and that of composers, for example, are models of their kind. A careful reading of the book has revealed only one error (hymn 541, first word of line 3, stanza 1), and there is good reason to believe that this appeared in the original copy which was used by the committee.

In studying the contents of the book, it is with the old Association hymnal, of which this new publication is a thoroughgoing revision, that comparison must be made. And here the first thing which strikes us is the extraordinary number both of hymns and tunes which have been thrown away. The slaughter seems literally frightful, especially when we remember that it was on'y a little over a generation ago that this old book was revised and published.

Turning first to the hymns, we note that of the 885 hymns contained in the edition of 1877, only 242 are retained in this new book. In other words, nearly three hymns out of every four have been discarded! A closer examination of this extraordinary phenomenon shows the further interesting fact that the hymns rejected are by no means obscure, but are in many cases the work of the most eminent writers in the history of English hymnology. Thus the number of Watts's hymns has been cut down from 40 to 12, Charles Wesley's from 41 to 11, Montgomery's from 28 to 10, Doddridge's from 29 to 7, Ellerton's from 14 to 7, Bonar's from 10 to 5, Felicia Hemans's from 8 to 1, while Toplady's have disappeared altogether. Nor is it on'y the orthodox brethren who have thus suffered at the hands of our editors. Similarly drastic has been the treatment of the work of many of our own best known Unitarian hymn-writers. Thus, Gaskell's hymns have been reduced in number from 12 to 4, Bowring's from 17 to 6, Nathaniel Frothingham's from 4 to 2, Bryant's from 7 to 2, Furness's from 9 to 4, and Hedge's from 4 to 3. It is evident that a keen and ruthless blade has been at work here, and that reputation or sentiment has not been allowed to stand in the way of editorial principle.

An intimate study of the two books, and a reading of the hymns which have been cast aside, indicate with a measurable degree of clearness the standards which controlled the judgment of revisers in their work of selection and rejection. Thus it is evident that they were determined to admit as little bad or even commonplace poetry into the new book as possible—hence, I imagine, the elimination of many of the hymns of Watts, Doddridge, Gaskell and others, and all of Toplady's. Bad sentiment, or mere sentimentality, was very plainly another disqualification—a fact which was serious to Charles Wesley, almost fatal to Felicia Hemans, and absolutely fatal to the set of hymns in the old book on "Death and Immortality," of which Samuel F. Smith's "Sister, Thou Wast Mild and Lovely" is a particular terrible example. Bad theology was another insuperable barrier. How astonishing it is to discover, for instance, that, in a Unitarian hymn book compiled as late as 1877, Heber's famous missionary hymn, "From Greenland's Icy Mountains," with the dreadful lines,

> "What though the spicy breezes
> Blow soft o'er Ceylon's isle—
> Though every prospect p'eases,
> And only man is vile!
> In vain with lavish kindness
> The gifts of God are strown,
> The heathen in his blindness
> Bows down to wood and stone"—

could find a place! Then, too, it is plain that the editors have insisted that the hymns admitted to this new book should be really hymns, and not mere imitations or masquerades. It is this canon of judgment, I imagine, which has eliminated such a didactic poem as Longfellow's "Psalm of Life," and to my own personal regret—be it said—such superb and useful verses as those of Harriet Martineau's, beginning "All men are equal in their birth."

No one of these considerations, however—nor all of them put together, perhaps—has done so much to throw a large part of the contents of the old hymnal on the ash-heap, as the far-reaching and fundamental changes which have taken place in religious thought between the years 1877 and 1913. The editorial committee has evidently been actuated by the determination that this new book should be truly representative of the best thought of this present day and generation—and this has inevitably meant, of course, that hundreds of hymns had to be cast aside without a moment's hesitation. As I compare these two books I note at least three vital changes in viewpoint, which have manifestly

had a controlling influence in the make-up of the new hymnal as compared with the old.

In the first place, there is the change which has come over the position held by Jesus of Nazareth in the liberal theology of today. In the decade of the '70's, evidently, Jesus was still very largely central to the religious thought of Unitarianism as well as of Orthodoxy. Thus in the old book I had no difficulty in counting between 140 and 150 hymns which had the life and teachings of Christ as their very specific theme, and I take this estimate to be by no means exhaustive. Counting all the hymns in the new book listed under the titles "The Ministry of Jesus," "Christmas," "Palm Sunday," and "Good Friday," however, I cannot make a larger total than 58. It is evident that Gilder's superb "To Thee, Eternal Soul, Be Praise," and James Vila Blake's fine

> "O sing with loud and joyful song,
> The seers of every name!"

express more nearly the thought of our time than any one of the Christo-centric hymns which could be named.

Secondly, there has come within the last generation or so, a very definite and final shifting of emphasis in our religious thought from the life beyond the grave to the life that now is. The old book has an amazing assortment of hymns which reflect the old-time conception of earth as a "desert drear" and heaven as "our home." Sir John Bowring's hymn "How Dark, How Desolate," which ends with the verse

> "Blest hope! and sure as blest!
> Life's shades of misery
> Shall soon be past, and joy at last
> Give us to heaven and thee—"

is fairly typical. In the new book this traditional idea has not wholly disappeared, as witness Seagrave's familiar "Rise my Soul, and Stretch thy Wings," but this is exceptional and not at all typical. The real spirit of the collection is seen in such a wonderful hymn as Mrs. Mason's "O God, I Thank Thee for Each Sight," which was lonely in the old book, but has plenty of good company in the new.

Most striking, however, is the entrance into our religious consciousness within very recent years, of a genuine social viewpoint. This movement, which may be well described as an entirely new discovery, or at least awakening, took place, in its present form at least, long after the old hymn book first saw the light, and thus has no adequate expression in its pages. Today, however, this movement constitutes the one great religious phenomenon of our time, and thus must find real expression in any devotional book which can even make a pretension of being representative. Just here, in the minds of many of us, has been the real question as to the success of this new book, ever since we first heard of its projection. Would it represent, without any attempt at veiling or concealment, the new social idealism of our time, or would it give it a merely passing and therefore wholly unworthy recognition? If the former was the case, the book was assured of ultimate if not immediate triumph; if the latter, it was doomed to speedy if not immediate extinction!

It was this question which I first investigated, when the book came to my hand. And I rejoice now that I am able to bear enthusiastic testimony to the really superb achievement of the editors of the new revision in this direction. The book falls considerably short of my own ideals of what a social hymnology ought to be, and can be, at this moment. But it rises so far above my expectations, and meets so completely all reasonable, if not extreme, demands, that I cannot find it in my heart to give utterance to anything but a mighty prayer of thanksgiving and of praise. Certainly, as compared with the 1877 edition, the change is amazing. I have searched the old book diligently, and, with the best purpose in the world, have been able to find not more than 27 hymns which could be called even remotely social in their character. Of these, 3 are temperance hymns and 5 patriotic; the rest are mostly of the very general and innocuous character represented by such a hymn as the famous "Come, Kingdom of Our God," which has done service so many times of late years in lieu of anything better. In the new book, however, the story is very different. Here are at least 60 hymns which could be described as being social in character—many of them very distinctly so!—and I have no doubt that an exhaustive search would reveal others not included in this total. More important, however, than any matter of numbers, is the prevailing character of these hymns. Again and again is there sounded a note of militancy, challenge, revolution, which was never even suggested in the old book; and there is throughout a concreteness of reference to specific evils and reforms which is almost startling. Read, for example, such hymns as Holland's "Judge Eternal, Throned in Splendor," Elliott's "When Wilt Thou Save the People," Chesterton's "O God of Earth and Altar," Merrill's "Not Alone for Mighty Empire," and see if I am not right. Here are verses that bite and sting and smite. Here are words of defiance and rebuke! Here are lightning strokes and thunder tones! A good proportion at least of these hymns "mean business." When a popular song of revolt, written by the Corn-Law Rhymer gets into a book published by American Unitarians at 25 Beacon Street, Boston, something has come to pass in our day and generation!

The mention of these social hymns brings me at once to the consideration of the new material in the book. Of the 546 hymns contained in this edition, 304, or considerably more than half, are wholly new, from the standpoint of the edition of 1877. For the first time we have a collection of the hymns of Hosmer, Gannett and Chadwick which is equal to that contained in the *Unity Hymnal*. Here also is found an adequate representation of the noble writings of James Vila Blake, Theodore Williams, Seth Curtis Beach, and such English Unitarians as Stopford A. Brooke and William George Tarrant. All

this of course was to be expected! What will surprise many students of the book is the large number of hymns which have come from contemporaneous writers of no special reputation as hymnists. Here from our own Unitarian ranks, for instance, I find Marion Franklin Ham (4), John Haynes Holmes (4), Lewis G. Wilson (3), Edwin A. Church (2), Peter H. Goldsmith (1), John D. Long (1), Charles W. Wendte (1), George H. Badger (1), and Miss Florence Harris (1). Nor is it the new songsters of our ranks alone who are assembled. On the contrary, here are wonderful hymns by Rev. William Pierson Merrill (2), Rev. Robert Davis (1), Dr. Frank Mason North (1), the late Bishop Doane (1), Mrs. Alice Freeman Palmer (1), Miss Katherine Lee Bates (1), Richard Watson Gilder (1), Rudyard Kipling (2), William Watson (1), Gilbert K. Chesterton (1), and so on! This is only a suggestion of the fresh material gathered together in this new book. That our editors have journeyed far and wide on their voyages in search of treasure, and have not come back empty-handed, is evident!

Much more might be said in detail about these hymns, but the prevailing character of the collection must now be evident. Here is a careful sifting of the old material, with all hymns which still have vitality and worth preserved; and here is a generous selection of new material gathered from varied and widely extended sources. Every hymn has been judged from the standpoint of literary value, good sentiment and sound theology; and adequate expression has been given to all the current phases of modern religious thought. The result is a compendium which, so far as I know and believe, is unparalleled.

As regards the tunes, little perhaps need be said. The same rigorous standards of judgment and taste, and the same courage in rejecting old material which is unworthy and accepting new material which is worthy, have prevailed here as in the work with the hymns proper, and the same high grade of achievement is the result. Of the 300 tunes in the old book, only 102 are retained in the revision. To these have been added 180 new tunes, making a total of 290. Some of the old tunes will be missed, as for example, "Solitude," "Park Street," "Hendon," and especially "Azmon." But these omissions—made for good reason, I have no doubt!—are easily forgiven in the face of the wealth of splendid new material which is placed at our disposal. What a joy, for example, to be able to sing "St. Gertrude," "Greenland," "St. Leonard," "Alford," "Materna," "Melita," "Beatitudo," "St. Edward," "Beecher"—to name only a few of the more familiar and best loved of the new tunes which are here to be found, for the joy and inspiration of all who can lift their voices in song. The music has in all cases been revised with much care; and it is especially noticeable that many of the tunes have been transposed a tone or half-tone below the key in which they were written, or usually appear. For this an especial vote of thanks is due!

The completeness of the work done in the preparation of this book is indicated by a few extra facts such as these—an excellent set of chants, canticles, choral responses, ascriptions, and amens, is appended at the end of the volume; there are special groups of hymns for children and young people; our Canadian brethren are remembered by the inclusion of "O Canada," and "God Save Our Gracious King"; and those desiring hymns not only for funerals, weddings, ordinations, etc., but for the laying of a corner-stone, the dedication of a parish-house, the dedication of an organ, the dedication of a hospital, the farewell service on removing from an ancient house of worship, can find them all here. Indeed, if there is any need of public worship by anybody anywhere under any conditions which is not provided for, I have yet to find it.

In conclusion, it must be admitted that the book will probably prove perfectly satisfactory to no one individual person. Opinions and tastes differ too much for any agreement upon such a matter as this. I deplore the omission of several tunes, such as "Azmon," and a few useful hymns, such as "All Men Are Equal in Their Birth." I cannot imagine why hymns of the type "Jerusalem the Golden," of which there are two or three in the collection, should find acceptance in any of our churches at this late day. I cannot understand why our editors should have chosen only six of Gannett's hymns, when the editors of *Unity Hymnal* used twice as many; and I am surprised to note that M. J. Savage's hymns do not make appearance at all. I am certain that an even larger and finer collection of social justice hymns could have been made, and cite the "One Hundred Hymns," published in a recent issue of the *Survey*, as my witness.

But why should I raise carping questions of this kind, determined wholly by my own idiosyncrasies of taste, opinion and interest, in criticism of the work of editors who had to consider the needs and desires of hundreds of churches and thousands of individuals? To do so would be unjust. The simple fact of the matter is that a prodigious task has been done supremely well, and recognition and praise are unreservedly due to all concerned. This book reaches a high-water mark in the history of English hymnology. That it will ever be surpassed, or even equalled, is doubtful.

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Rev. David R. Williams of the Congregational ministry, having satisfied the Committee on Fellowship of the New England States, is hereby commended to our ministers and churches. Certificate granted May 1, 1914.—Committee, Louis C. Cornish, Julian C. Jaynes, Robert F. Leavens.

Walter Albert Smith, of this year's graduating class of the Meadville Theological School, having satisfied the committee on fellowship of the Western States is hereby commended to our ministers and churches. Certificate granted May 18, 1914.—Committee, Ernest C. Smith, F. S. C. Wicks, W. M. Backus.

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WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.